# WORLD CAL

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**Did You Say—*Church College?***
IAN J. MCCRAE

★

**Soil, Souls And Society**
VINTON D. BRADSHAW

★

**Younger Churches Reach Maturity**
VIRGIL A. SLY

★

**MAY 1957**

★

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May, 1957

Vol. 39 No. 5

# WORLD CALL

International Magazine of Disciples of Christ

## The Cover

Youth is the emphasis in this May issue of WORLD CALL. Copies will go to all the summer youth conferences of Disciples of Christ. Our cover picture shows a group of students of Brite College of the Bible of Texas Christian University, Fort Worth, Texas. The lovely building in the background is the T.C.U. chapel.

Reading from left to right: Peggy Nichols from North Carolina; Donald Woodley, New York; Henry P. Moye, North Carolina; Ruben Batoon, Philippines; and Minta King and James G. Edwards, Oregon.

## Hidden Answers

1. What is Visayan?
2. What are German "fraternities"?
3. What does D.S.F. mean?
4. Who is C. O. Hawley?
5. What honor has come to Vinton D. Bradshaw?
6. Name some community organizations which serve the family.
7. Which churches in Mexico are considering union?
8. What happened at Longa, Belgian Congo, in 1952?
9. What is "Leco"?
10. When is Family Week?
11. Who is Carl H. Belcher?
12. What are some objectives of the Vigan Community Center?

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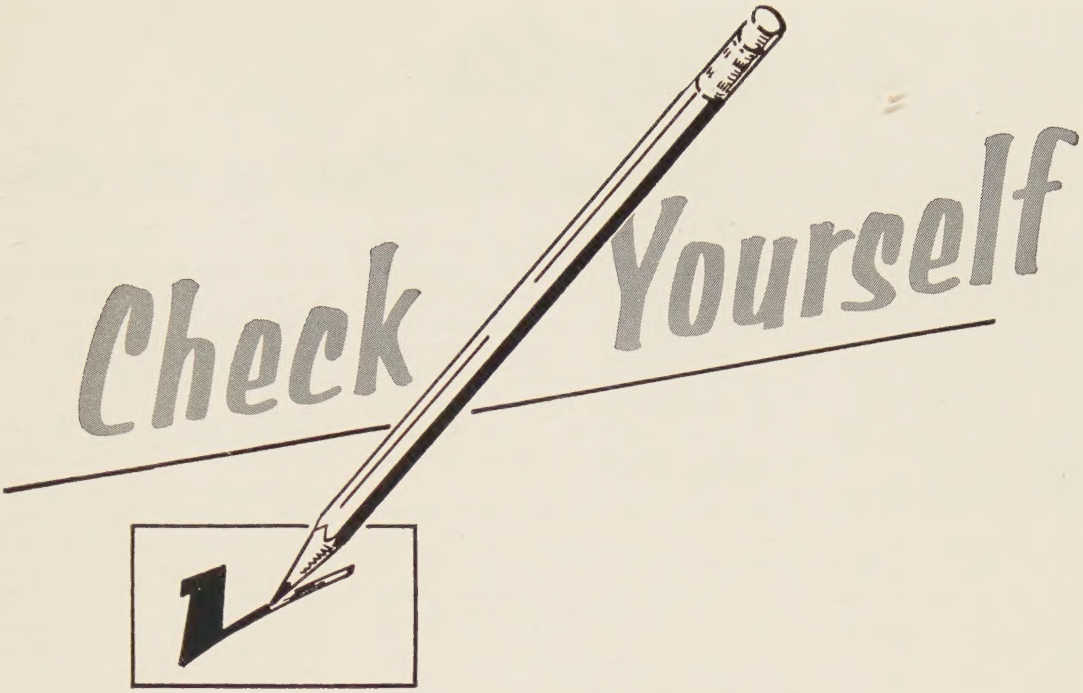


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# Global Highlights

## News of the World Through the Eyes of the Church

### Missionary Education Department Names Director

Indianapolis. — Carl H. Belcher, minister of the Evanston Christian Church in Cincinnati, has been named director of general church program in the department of missionary education of The United Christian Missionary Society.

Dr. Belcher, 42 years old, is a native of Oklahoma and received his A.B. degree from Phillips University, Enid, in 1937. After a period in the chaplaincy he returned to Phillips for his B.D. degree, which he earned in 1948. While serving in recent years in pastorates in Owenton, Ky., and Cincinnati, he has been working on his Th. D. degree in the field of New Testament at Southern Baptist Seminary in Louisville. He received this degree last January.

Dr. Belcher, as director of general church program, will have responsibility for helping local congregations in developing their missionary education programs. The position to which he comes is one still in the "pioneering" stage.

Married, Dr. Belcher is the father of two teen-age children.

### Pennsylvania Medical Student Volunteers for Congo Service

Philadelphia.—A third-year medical student at the University of Pennsylvania here has volunteered for service in Belgian Congo under John Ross, missionary of The United Christian Missionary Society. The period of service will be for one summer as part of a special university program which encourages medical students to spend a period of time working under physicians they "respect and admire."

The student, James P. Hamilton, became interested in Congo work after seeing *Monganga,* a nationally televised film showing the work of Dr. Ross at Lotumbe. He then asked the United Society for its authorization. Expenses are to be borne by Smith, Kline and French Laboratories, sponsors of *Monganga,* as an expression of continued interest in medical work in Congo.

Mr. Hamilton, in a letter to Robert G. Nelson, Africa secretary of the United Society, stated that the Medical School of the University of Pennsylvania has a program for students between their third and fourth years. Under this program, he said, "we are allowed to work for that summer under anyone we respect and admire in the field of medicine. I have selected Dr. John Ross at Lotumbe, Belgian Congo, to work under this summer."

Mr. Hamilton is a missionary's son and was born in Montgomery, Pakistan. His parents retired from the mission field in 1954 after thirty-three years in India and Pakistan.

### Five Million R.S.V. Bibles in Circulation

New York.—Five million copies of the Revised Standard Version of the Bible have been placed in circulation since its publication in 1952 under the auspices of the National Council of Churches.

Luther A. Weigle of New Haven, Conn., dean emeritus of Yale Divinity School, reported this progress of the Bible's distribution. The theologian served as chairman of the Standard Bible Committee which produced the R.S.V.

### Group Challenges Right Of Jesuits to TV Channels

Washington, D. C. (RNS). — The right of Jesuit institutions to own and operate television stations has been challenged in an open letter to members of the Federal Communications Commission by Protestants and Other Americans United for Separation of Church and State.

Glenn Archer, executive director, declared in his letter that the Jesuit order is "alien" in control and ownership within the meaning of section 310 of the Communications Act and therefore ineligible to operate a TV channel.

This Act, he said, states that "the

## Higher Education Programs to Be Studied

STUDIES of higher education programs of Disciples of Christ were recommended in Indianapolis in March at the annual session of the Board of Higher Education.

One recommendation called for the board to engage in a national study of higher education in the communion with a view of determining whether or not there are areas in the United States in which Disciples should establish new educational ventures.

Mr. Davis addresses a session of the Board. —Foster Photo

Another proposal called for a study of the education of ministers of Christian churches.

Paul Davis, consultant in institutional development and public relations, Los Angeles, was guest speaker for meetings of the liberal arts and public relations commissions of the Board. Other divisions are the seminary commission and the Bible chair commission.

George Culp of Chicago explained to the Board the mass media advertising campaign for higher education soon to be launched by the National Advertising Council. Colleges of Disciples are cooperating in this effort to awaken interest in higher education.

O. L. Shelton, dean of the School of Religion, Butler University, Indianapolis, is chairman of the Board of Higher Education, which represents some thirty-five liberal arts colleges, seminaries and Bible chairs in the U.S.A. and abroad.

station license required should not be granted to or held by any alien or the representative of an alien."

Dr. Archer's move was directed chiefly against Loyola University at New Orleans and St. Louis (Mo.) University, Jesuit institutions, whose applications for television channels are pending before the F.C.C.

### Disciples Sponsor Institute On Race for Church Leaders

INDIANAPOLIS.—"The Role of the Church in a Multiracial Society" is the theme of a three-week institute for church leaders to be sponsored here June 11-28 by Disciples of Christ.

The institute will be conducted by the School of Religion, Butler University, and the department of social welfare of The United Christian Missionary Society.

The number of participants in the institute will be limited to thirty. Grants-in-aid will be provided to cover two-thirds of the costs of the institute. Academic credit will be available.

The program of the institute will concern itself with four areas of interest: Color, Caste and Christian Conscience; Segregation, Discrimination and Integration in History and Law; Changing Patterns in Contemporary Church and Community; and Strategies and Programs of Education and Action.

An attempt will be made, a report says, to approach each area with the questions, "What do we do?" and "How do we do it?"

International Convention president John Rogers, Tulsa, Okla., left, chats with Herman J. Sheedy, chairman of the local arrangements committee for the Convention Assembly in October.

—Rebman Photo

## Program Outlined for Cleveland Convention

THEME of the 1957 International Convention Assembly of Disciples of Christ, scheduled for Cleveland Oct. 11-16, will be "His Love We Share."

Myron C. Cole, Indianapolis pastor and chairman of the convention program committee, reports that the program plans are nearly completed.

Sunday, March 17, was set as the start of a campaign for registrations in local churches. It is anticipated that 10,000 persons will register.

This year's convention, Dr. Cole reports, will highlight the 1957-58 Disciples' emphases of missionary education and benevolence.

Herman J. Sheedy, Cleveland businessman and layman, is serving as chairman of the local arrangements committee, heading up some twenty local functional groups.

The Cleveland convention will convene on Friday evening, Oct. 11, with an address by John Rogers of Tulsa, Okla., layman who is president of the International Convention. Other evening speakers will include Gaines M. Cook, International Convention executive secretary; Mrs. Edith Green, U.S. Congresswoman from Oregon; Franklin Clark Fry, United Lutheran president; and W. A. Welsh, minister of Dallas, Tex.

William L. Reed, professor of Old Testament at The College of the Bible, Lexington, Ky., will bring the series of four morning Bible lectures.

### Capital for Kingdom Building State Campaigns Scheduled

INDIANAPOLIS. — First-round campaigns to raise needed capital funds for mission projects have been scheduled for this September in Alabama, Florida and Tennessee. This was announced here recently by Donald Legg, director of Capital for Kingdom Building, a program designed to raise $2,845,500 for missions of Disciples of Christ.

A Canada campaign will be held next October.

Mr. Legg reports that C.K.B. is receiving "increasing cooperation from state secretaries as we work together toward the realization of each state goal."

As one recent result of the receipt of special capital funds from the churches, trustees of the United Society were able at their March meeting to forward several thousand dollars to Lotumbe, Belgian Congo, for the purchase of critically needed hospital equipment—beds, water supply equipment, chapel furnishings and surgical and X-ray unit.

Capital for Kingdom Building is a special campaign of the United Society in which churches and individuals are asked to contribute towards specific projects over and above their regular giving for missions.

### Disciples Seek 17.5 Million Dollars for Cooperative Work

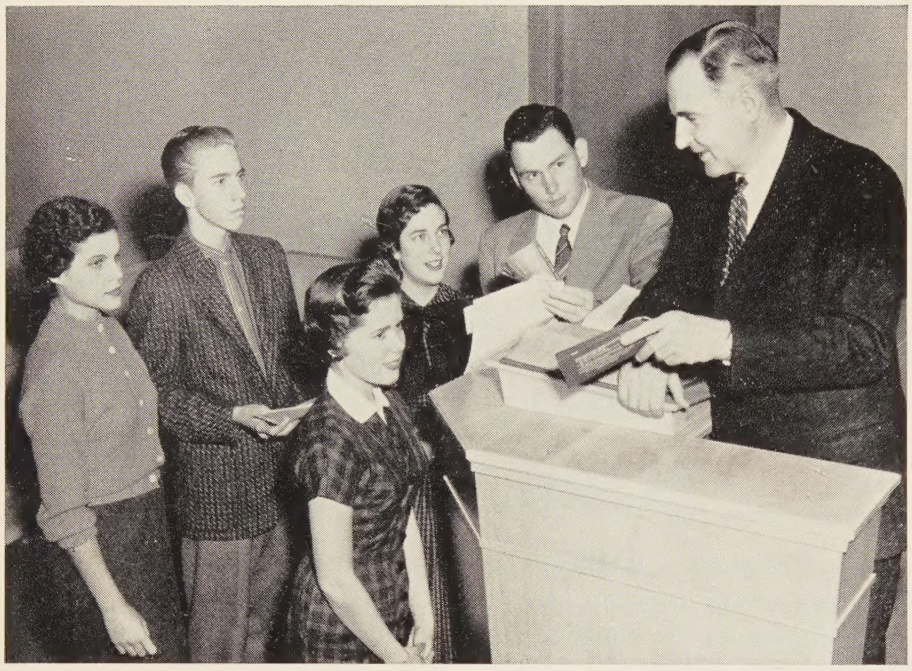
INDIANAPOLIS.—Budget requests totaling $17,569,938.48 for the cooperative causes of Disciples of Christ for the fiscal year 1957-58 were approved in March at the conclusion of meetings of two finance commissions.

The total 17.5-million-dollar budget is an increase over the 1956-57 budget of 12 million dollars. Increased demands by the communion's institutions of higher education were largely responsible for the larger requests.

A total operating budget of $12,719,106 for missions, education and benevolence was included in the approval, as well as a capital funds budget of $4,850,832 for special projects and the construction of new churches and educational facilities.

Some eighty-four local, state and national agencies of Disciples of Christ are represented in the budget requests which were approved. Fifty-six of these groups are promoted through a single agency, Unified Promotion. The two commissions which have approved the budgets are the Commission on Brotherhood Finance, which considers requests of agencies within Unified Promotion, and the Commission on Budgets and Promotional Relationships, which clears all requests of agencies outside Unified Promotion and gives final approval of the entire budget.

Gerald Berneking, minister of First Christian Church, Colorado Springs, Colo., is chairman of the finance commission, and Glenn B. Lacy of Indianapolis is its research



George Earle Owen, right, meets with youth leaders of the East Dallas Christian Church, Dallas, Tex., during a week-long Institute of Missions held recently. Dr. Owen spoke to more than 100 young people concerning the requirements for service on the mission field. He also held personal conferences for those interested in service.

## Owen Named to Head U.C.M.S. Division

GEORGE Earle Owen, for two years executive secretary of the department of missionary selection and training of The United Christian Missionary Society, has been named executive chairman of the board's division of general departments.

Announcement of the appointment was made following the March 19-20 meeting of the board of trustees of the United Society. Dr. Owen succeeds Spencer P. Austin, who became associate executive secretary of Unified Promotion Jan. 1.

Dr. and Mrs. Owen were commissioned for missionary service to Argentina in 1943. After a term of service there, they were assigned to service in the Philippines. On Jan. 1, 1955, he succeeded E. K. Higdon as missionary selection and training executive with the United Society.

As the administrative head of the division of general departments, Dr. Owen will be related to the work of the departments of audio-visual services, men's work, resources, Christian Women's Fellowship, and service.

director. M. M. Hargrove, dean of the School of Business Administration of the University of Tulsa (Okla.), is chairman of the budget commission.

### First Ainslie Lecturer Dies in South Africa

CAPETOWN, SOUTH AFRICA.—Geoffrey Hare Clayton, Anglican Archbishop of Capetown who delivered the first Peter Ainslie Memorial Lecture in 1949, died here in March at the age of 72.

The last document he signed was a letter protesting proposed legislation to give the government control over church services attended by both Europeans (whites) and Africans.

His letter was addressed to Prime Minister Johannes G. Strijdom and handed to him after the archbishop's death.

In it Dr. Clayton gave notice that he could not in conscience obey the proposed law nor counsel with his people to do so if it went into effect. He appealed to the Prime Minister "not to put us in a position in which we have to choose between obeying our conscience or obeying the law of the land."

(Under the proposed measure, a section of the Native Laws Amendment Bill, permission would have been required from the Minister of Native Affairs for multi-racial services in churches or other institutions established since 1938. The measure has since been drastically changed, lessening the government's power, as a result of pressure from church groups.)

"The church cannot recognize the right of an official of the secular government," Dr. Clayton wrote, "to determine whether or where a member of the church of any race shall discharge his religious duty of participation in public worship or to give instructions to the minister of any congregation as to whom he shall admit to membership in the congregation."

### Christian Broadcasters Hold World Conference

FRANKFURT, GERMANY.—Kronberg Castle, the former home of the Empress Frederick near here, is the site of the first major world conference of Christian broadcasters, being held April 25-May 1.

Announcing the meeting, W. Burton Martin of New York said that eleven United States delegates to the conference are speakers on the program. Some two hundred other radio and television experts from scores of countries are tackling together the problem of spreading Christianity through radio, television and films. Sponsoring the meeting is the World Committee on Christian Broadcasting.

Dr. Martin, a co-chairman of the World Committee, is executive director of RAVEMCCO, the department for mass communications overseas of the National Council of Churches.

### College of Missions Plans Summer Session

INDIANAPOLIS.—A summer session of the reactivated College of Missions of Disciples of Christ will be held this June. The first half will be held here June 17-23, and the second will be at Crystal Lake, Frankfort, Mich., June 24-July 5.

Indianapolis sessions will be held at Missions Building. A portion of the time will be given to a trip to Purdue University, West Lafayette, Ind., for the commissioning of new missionaries during the Christian Women's Fellowship Quadrennial.

The College of Missions provides orientation courses and supplementary classes for missionary candidates and missionaries of The United Christian Missionary Society.

### International Justice Fund to Honor Van Kirk

NEW YORK.—Walter W. Van Kirk will be memorialized by a fund that will be devoted to the cause to which he dedicated his career—international justice and good will.

The general board of the National Council of Churches has approved

the establishment of the Walter W. Van Kirk Memorial Fund in memory of the man who was executive secretary of the council's department of international affairs. Dr. Van Kirk died this past July at the age of 64.

The fund, to which friends will contribute, will finance special projects distinct from the normal budget of the department but not necessarily separate from its programs and purposes.

Dr. Van Kirk devoted more than twenty-five years to international affairs in the National Council and its predecessor, the Federal Council.

### Urges One Church For New Ghana Nation

Accra, Ghana. (RNS).—An Anglican churchman declared here that the estimated 700,000 Protestants in this new British Commonwealth country should unite into one "Holy Church of Ghana."

G. E. F. Laing, provost of Holy Trinity Church, told students at the Gold Coast University College here that the existing denominational divisions are "silly."

Denominational groups in Ghana include Methodists, Presbyterians, Anglicans, Seventh-day Adventists, Evangelical and Reformed, and Assemblies of God.

Dr. Laing also urged that the church in Ghana be given full liberty "to develop its own manner of worship, indigenous architecture, art and music."

He said that tribal customs that were old in the Dark Continent when Christianity had scarcely arrived in the world are going to be brought into the Christian church in Ghana now that the country has her independence.

### 77 New Churches Aided By Board of Church Extension

Indianapolis.—Seventy-seven newly organized congregatons were served in 1956 by the Board of Church Extension of Disciples of Christ. Of this number, thirty-eight were provided with a field visit or consultation.

These services of the board, it was announced here, included the developing of master building plans, sketches, drawings, letters of suggested helps, and review of architect's drawings.

Architectural services to newly organized congregations, a program less than three years old, are given without charge to the church or sponsoring group. General consultations and fund-raising services are also made available to these churches.

### Indian Leader Named To Union Seminary Post

New York. (RNS). — Lutheran Bishop Rajah B. Manikam of Tranquebar, India, has been named Harry Emerson Fosdick Visiting Professor at Union Theological Seminary here for 1957-58. The appointment was announced by Henry P. Van Dusen, the seminary's president.

Dr. Manikam became the first Indian head of the Tamil Lutheran Church in January, 1956. In accepting the bishopric he resigned as joint East Asia Secretary of the World Council of Churches and the International Missionary Council, a post which he held for five years. For ten years prior to that he served as executive secretary of the National Christian Council in India.

Purpose of the Fosdick professorship is to bring to the seminary each year an outstanding religious leader in order to strengthen the training of the present and oncoming leaders of the Christian church. The professorship honors the distinguished writer, teacher and minister-emeritus of Riverside Church here.

### Two Christian Schools In Korea Complete Union

Seoul, Korea. — Formalities have been completed here to pave the way for a union of two well-known Christian schools—Chosun Christian University and Severance Union Medical College. Name of the new school is Yonsei University.

The new co-educational university, with an enrollment of some 4,000 students, begins its existence with two vigorous building programs under way on the campus outside this city.

Major responsibility for the development of Yonsei University rests upon the Presbyterian U.S.A. and U.S. and Methodist churches in America and the United Church of

### May

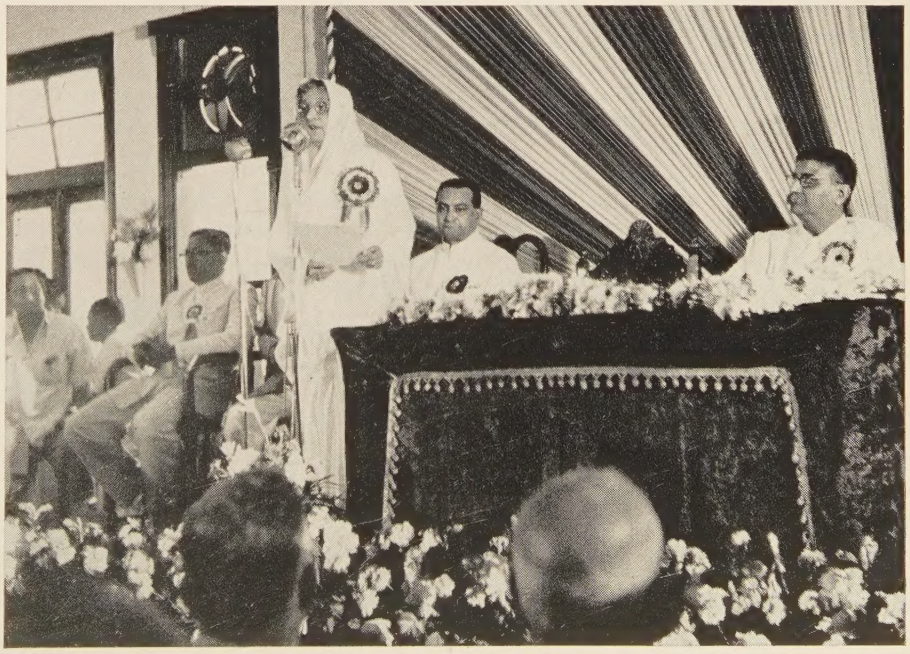
| | |
|---|---|
| May 3 | May Fellowship Day (women) |
| May 5-12 | Family Week |
| May 26 | Rural Life Sunday |

## Indian Health Minister Hails Role of College

THE Honorable Rajkumari Amrit Kaur, minister of health for India's central government and a leading Christian, recently hailed the role of medical missions in her country.

At ceremonies marking the opening of a 500-bed hospital at Ludhiana Medical College, Punjab, she said, "We have seen what God has wrought in sixty years." She added that India today desperately needs consecrated doctors and nurses.

Ludhiana Medical College is a cooperative Christian institution which has prepared some two thousand workers. Don Rice, missionary of Disciples, is a staff member.



Right—The minister of health speaks at a health association meeting in Calcutta.

Canada, all cooperating through the Cooperating Board for Christian Education in Chosen (Korea).

### Private Meetings Urged To Improve Race Relations

Washington, D. C. (RNS). — Private meetings among members of various faiths and races to explore solutions to race relations problems were urged by the Foundation for Religious Action in the Social and Civil Order at its third national conference here.

It recommended that racial issues be solved "on the basis of human dignity, as supported by religious beliefs."

The only approach which can resolve the racial dilemma, the delegates said, is one based on common belief in the fatherhood of God and the brotherhood of man.

The delegates also urged a conference of Moslem, Christian and Jewish leaders to help solve the Arab-Israeli crisis and the tension over Cyprus. It would be a private gathering of leaders of the three faiths so they could speak freely and attempt to find a basis for future understanding.

### Churches Observing Christian College Day

New York. — Religious and lay leaders and organizations across the country are taking note of the growing demands upon Christian colleges on National Christian College Day, Sunday, April 28.

This is the day on which Protestant churches and colleges across the nation focus attention on higher education through radio and television broadcasts, open houses, parents' visitations, workshops, musical and dramatic events, special lectures in colleges, and sermons in churches. Faculty members and students will serve as speakers in thousands of pulpits throughout the country.

They will call attention not only to the contributions of the nation's 500 Protestant colleges, but to the pressing need for more teachers, buildings and facilities to meet the rising tide of college students, almost half of whom are in church-related institutions.

### Urges Action by Congress For Hungarian Refugees

Williamsburg, Pa. (RNS).—Americans were urged here by a Protestant leader to join in pressing Congress for action to ensure that additional thousands of Hungarians and other refugees will be admitted to the country.

R. Norris Wilson, executive head of Church World Service, made the plea in an address to the National Council of Churches' general board. C.W.S. is the council's relief arm.

He told the Protestant and Eastern Orthodox church leaders that arrivals of Hungarian refugees in the United States had been reduced to a "tragic trickle." And he blamed Congress for failure to enact into law recommendations made by President Eisenhower that would permit additional refugees to enter the country.

"We continue to receive great numbers of offers from individuals, churches and communities whose interest in the plight of Hungarian refugees was aroused," Dr. Wilson asserted. "Their desire to be of help is now being entirely frustrated because of the virtual cut-off of the flow of refugees to Camp Kilmer."

The C.W.S. director also cited the plight of 50,000 other refugees, from approximately twenty countries, who were stranded by expiration of the Refugee Relief Act at the end of 1956.

## Beneath the Spire

George G. Beazley, Jr., minister of First Christian Church, Bartlesville, Okla., was born at Danville, Ky., 43 years ago . . . received B.A. degree from Centre College, Danville, in 1935, B.D. from The College of the Bible, Lexington, Ky., in 1938, and has had graduate studies in U. of Chicago, U. of Missouri, and Union Theological Seminary . . . member Society of Biblical Literature and Exegesis and Kiwanis Club . . . serves on boards of The Disciples of Christ Historical Society, Oklahoma Christian Home, and, in Bartlesville, United Community Fund and Children's Service . . . his wife, nee Charlotte Strother Holman, is a graduate of Transylvania College.

Mr. Beazley

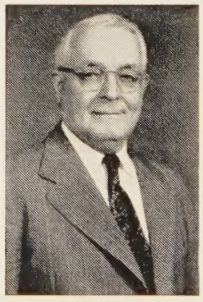
* * *

Mrs. O. Ivan Cole, Cincinnati, Ohio, is chairman of the board of directors of Unified Promotion of Disciples of Christ . . . born Lucille Derhammer at Barberton, Ohio, her husband is employed by the American Telephone and Telegraph Co. . . . they have two children, Alan and Rozanne . . . she holds A.B. degree from Hiram College (1929) and M.A. in religious education from Northwestern U. . . . former assistant minister of Central Christian Church, Youngstown, Ohio, and the Lakewood, Ohio, Christian Church . . . member board of directors of the International Convention of Disciples of Christ and actively identified with Walnut Hills Christian Church in Cincinnati.

Mrs. Cole

* * *

Dudley P. Barnette, Jr., senior elder of Christian Temple, Baltimore, Md., more than 25 years, has also been president of the congregation during the same period . . . actively identified with this church since it was organized 53 years ago; former teacher of young women's Bible class, later treasurer and superintendent of Sunday church school . . . born at Catonsville, Baltimore suburb, he was graduated from Baltimore City College and Maryland Institute of Art . . . raises roses, number of which have been awarded prizes at garden club exhibits . . . until retirement seven years ago he was chief of reproduction in the United States Coast and Geodetic Survey . . . in 1949, received gold medal of honor from Secretary of Commerce for exceptional and outstanding service for many years in that department.



Mr. Barnette

—Bell Ringer

# WORLD CALL

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### *As Youth Looks at College*

MANY thousands of young people coming to the close of their high school courses in the next few weeks will be looking forward with high and eager hopes to new experiences in colleges and universities.

Some of these young people will enroll in institutions of higher learning simply because their parents can afford it and because it is accepted as the thing to do. Some will think of college chiefly in terms of athletics—or having a good time. But even with these, as with the larger number who will go as on a high venture, college can mean a new and larger opportunity to come to grips with the meaning of life. And to enter into deeper understanding of life's richness.

Many a youth who has been a mediocre student in high school discovers new resources within himself as he responds to the stimulating influences of the college. For others the freedom of the new surroundings is too much. Whether students make the most of these college years or meet with disappointment and failure will depend largely on themselves and on the homes from which they come. It will depend also on the purposes and ideals of education which the colleges and universities of their choice seek to serve.

THE late Grove Patterson, long-time editor of the *Toledo Blade,* had a deep understanding of the purpose of education and the meaning of the individual in relation to the civilization of which he is a part. In a column by Patterson reprinted in the January *Bulletin* of Hiram College he emphasizes the role of the college in inspiring and training youth for the responsibilities of citizenship in a democracy. The college fails, he says, unless the student comes out "with the well-rooted conviction that he lives in vain unless he accepts a feeling of personal responsibility for a contribution to a more civilized way of life."

No one should belittle technical training and the development of specialized knowledge and skills. Yet one needs to see that these, if they are to serve their highest purposes, must be subordinated to a basic understanding of life as a whole and of the responsibility of the individual to society. Again we quote the wise comment of Mr. Patterson:

"The longer I live the more firmly I am convinced that man cannot live by gadgets alone. And what passes for civilization is too largely a collection of gadgets. No matter how 'practical,' how ingenious the curriculum of the vocational school, it may not produce education, in the sense of inspiration or in the sense of devotion to duty and to high purpose. Unless a young man or woman comes out of college desiring to make his life count for human betterment, he is not educated."

### *The Strength of the Family*

THE strength of the family is its unity. A family united in interests, affection and loyalty gives strength to the society of which it is a part. This is true of the family in relation to the church, the community and the nation. And the hope of mankind is that principles which belong to the family at its best may come to operate in all of life. Such hope is voiced in such expressions as "the family of nations."

A distinctive mark of a good family is the concern of all for any single member who may be in special need or special danger.

Even among peoples whose ideas of marriage and the home seem primitive or unenlightened to others it is apparent that man is often seen at his best in some simple expression of the family relationship. Few would choose King Saud of Saudi Arabia, with his four wives, some scores of concubines and fifty children, to adorn a tale of family life. Yet when he visited America recently many who saw the King's genuine affection for his little lame son forgot for the moment some of his less attractive qualities. When newspaper reporters heard that the little prince's brothers and sisters and their respective mothers were jealous over attentions his father had shown him, one of Saud's aids defended him. He explained the apparent preference by quoting this beautiful Arabian proverb:

"The favorite among my children are the sick until they are well; the young until they grow up and those who are away from home—until they return."

In observing Family Week May 5-12 we shall do well to consider what it is that gives strength and beauty to the home. And to see that it is this that can bless all human relationships.

### *Neither Complacency nor Despair*

PAUL Hutchinson's last book, published after his death, is fully up to the high standard which the late editor of *The Christian Century* set through years of provocative writing. We were particularly impressed with the conclusion of his *The New Ordeal of Christianity*.* After painting a grim picture of conflicts, dangers and uncertainties which confront the Christian religion in our day he holds that there is cause neither for complacency nor despair on the part of the churches.

Two needs, wrote Hutchinson, are apparent if the churches are to measure up. The first is "a new sense of the greatness, the marvel of our gospel." The second is "the desperate need of men and nations." He goes on to say of these two needs:

"If the first ever takes hold on us, the second will follow. And when the second follows, our ministries will be freed from their parochialism, from the temptation to become absorbed in matters of minor moment—both of them conditions which are so often the source of discouragement."

IN his final chapter Dr. Hutchinson tells of four "hopes" he holds for American Protestantism in the years ahead. The first is "a strengthening of ecumenical interest," especially through interchurch aid. The second hope is that "the movement for union of the Protestant churches will move ahead." The third is for the study of "religious lore"—not the teaching of religion but teaching *about* religion—in public schools and universities. The fourth hope is for a genuine lay revival that will "take some of the emphasis off institutionalism" which he feels "has gone to excessive lengths in American Protestantism."

The range of concerns in this book is great. Included are frank discussions of many aspects of Roman Catholicism, Orthodoxy, communism, and Protestant divisions. Many readers may disagree with some of the author's interpretations. Few will read the book without coming to respect his impressive knowledge of the problems of our world and his conviction as to the need for a renewed church. All will be moved by the sober words with which the book closes:

*"We have a fighting chance. What more can we ask?"*

### *Youth Look at Foreign Policy*

PROTESTANT young people cooperating in the United Christian Youth Movement are demonstrating that they possess both vision and judgment as they make plans to help Christian youth as a whole understand foreign policy and participate in its making. They are recommending a four-year program in the field of international relations. They will work through national, denominational and state youth councils. Through these they will reach those who make up the youth groups in local churches of the U.S.A.

Thirty representatives of the United Christian Youth Movement (U.C.Y.M.) who will be planning the program took part in a six-day study tour on foreign policy in New York and Washington late in March. These young people from thirteen denominations and twenty-three states made good use of their opportunity. They had conferences with officials of the United Nations and the U. S. Department of State, leaders in Congress, top newspaper men, and executives of the National and World Councils of Churches concerned with international affairs.

Members of the U.C.Y.M. group were interested in all phases of foreign affairs. They inquired, however, with particular interest into five areas of discussion. These were foreign economics, disarmament, United Nations support, immigration and refugee policies, and human rights. Much of the four-year program they expect to recommend will doubtless deal with these major topics of interest.

While the youth delegation went to New York and Washington to learn, they did not hesitate to express their own opinions and convictions. A U.C.Y.M. statement calling for expansion of foreign aid to underdeveloped countries was entered in the Congressional Record by Senator Alexander Wiley of Wisconsin.

THE United Christian Youth Movement is the youth body of the National Council of Churches. It represents thirty communions. Among these are Disciples of Christ as they carry on youth work through The United Christian Missionary Society. It is good to know that the Movement is alert to the need for youth to know about world affairs and to act in the light of that knowledge. Thousands of young people of our homes and churches will be drawn into this important program of study and action. They will be better citizens of their own country and of the world by reason of their participation in it. They will be better and more effective Christians, too.

### *Not Good Enough*

REPORTS of offerings from the Week of Compassion, February 17-24, are good. They are better than a year ago. But they are not good enough.

The 1957 goal of $649,180.91 is $150,450.91 greater than that of last year.

We are glad to note that as of April 4, 1957, offerings sent in by the churches had amounted to $380,452.-88. This is $13,583.73 more than had been received on the same date last year. But to reach the full amount of the goal when the books close on June 30 we must do better. Churches which have not observed the Week of Compassion should respond quickly—and generously. Some of the others may be able to discover additional resources. Members who have not participated in the offerings should be given opportunity to do so. Our good is not good enough.

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# "Did You Say— *Church College?*"

## *Conversation with a Prospective Freshman About Responsibilities And Opportunities on the Campus*

By IAN J. McCRAE

*I BELIEVE I heard you say something about college. Going?*

That's right; I'm all set to go.

*You are? What makes you think you're all set for college?*

Well, I certainly am. I worked all summer to get enough money to buy new clothes and a new suitcase. And I've been accepted by the school since last May. I even know where I'm going to live. I went up there one week end and saw the room I'll be in. I sure am all set to go. What more do you expect?

*Oh, I don't know. . . . . By the way, why are you going to college?*

Why? To get an education, of course.

*Why do you want an education?*

Everybody wants an education.

*Is that the reason you want one?*

You need an education in our kind of world. What kind of a job can you get without a college degree?

*Oh, I see. You need the education to get a good job. Is that it?*

Well . . . that's part of it.

*What's the rest?*

Why, it's a . . . uh . . . uh . . . it's hard to put into words.

*I wondered if it had anything to do with God's will for you.*

I beg your pardon!

*I said that maybe a college education should be related to what God wants you to do with your life.*

I suppose so; I haven't thought much about that.

*You haven't? . . . I understand you've enrolled in a church college.*

I sure have. Wouldn't go anywhere else.

*Why not?*

I don't want to have my religious ideas all mixed up. Some of the guys who went to State last year came back all confused and skeptical in their religious thinking.

*So your church college is going to protect your faith from embarrassing questions. Is that the idea?*

I guess that's one way of putting it.

*You've got a surprise coming.*

What do you mean?

*A church college is going to make you ask more questions about your faith than you've ever thought of. Tough questions—really tough ones. Your religion isn't going to be protected. It's going to be exposed. And*

Three students walk to their classes on the campus of historic Bethany College, Disciples' institution in West Virginia.

*if it won't stand up to the test, you'll be urged to find some new answers.*

Huh?

*Up there they take the Christian faith seriously—seriously enough to study it thoroughly and to discuss it maturely. Your ideas might change more there than they would at State.*

I hadn't thought of it like that before.

*If you're typical, you haven't thought nearly enough about what you should expect of college, what the college owes you in return for your tuition, and what you owe the college. And what about your church relationships while you're there? Do you know about D.S.F.?*

Well, I didn't think I'd join a fraternity right away.

*D.S.F. isn't exactly a fraternity.*

I thought everything with three letters was a Greek group.

*Hardly. D.S.F. stands for the Disciples Student Fellowship. It is your age group in the college church. You'll find it in the church colleges and on many other campuses. There's even an active D.S.F. group at State.*

You mean it's something like the Christian Youth Fellowship?

*Something like it but also something very different. It can be everything from a breakfast Bible study group, to helping a children's home, to a Saturday night dance.*

That sounds like pretty good stuff.

*It is good stuff. You'll need it.*

How do you mean?

*At college you will be on your own more than you've ever been before. No one is going to spoon-feed an education into you. You need to be in a group that takes its school experience seriously.*

Ian J. McCrae, author of this article, is minister of education and director of student work on the staff of University Christian Church, Des Moines, Iowa. Recently he was selected as one of twenty-one recipients of the 1957 Danforth Foundation scholarships. Beginning on September 1 he will spend twelve months at a university of his choice in preparation for more effective service to college students. Following graduate study he plans to return to Des Moines to lead in the development of an expanded student work program for the campus of Drake University.

I thought you said that D.S.F. was a religious group. What's religion got to do with whether or not I study?

*You don't see any relationship?*

Not really.

*You do have a lot to learn. How do you think a college student expresses his Christian faith?*

Why, going to church, of course. And going to this D.S.F. thing. And reading the Bible and praying—things like that.

*And that's all?*

What else?

*Just about everything else. Probably the most important way is how you're using your God-given brain in this God-given opportunity.*

What?

*Think about it. Start thinking about lots of things. What do you want to get out of college? How do you intend to use the knowledge you're getting? What is God's will for you as a college student?*

I've never thought much about those questions.

*It's not too late.*

The photo at left, taken at Culver-Stockton College in Canton, Missouri, shows a typical scene at a college of Disciples of Christ. Mr. McCrae writes that "no one is going to spoon-feed an education" into college students. A person must learn to think for himself and take his responsibilities seriously. Religion, he says, plays an important role in this process.

Vinton D. Bradshaw, minister of the Lakeside Pastoral Unity, Monroe, Tennessee, writes that preaching becomes relevant to life only when "it grows out of everyday purposeful contacts of the pastor with his people in the setting of their own homes and fields of labor." Mr. Bradshaw, at right in photo, chats with a member of his congregation in making his pastoral calls.

—Photo by Dale Medearis

# Soil, Souls and Society

*Rural Minister of the Year Among Disciples of Christ Looks at His Task*

By VINTON D. BRADSHAW

EDITORIAL NOTE: *The author of this article has recently been named Rural Minister of the Year among Disciples of Christ. He is minister of the Lakeside Pastoral Unity, Monroe, Tennessee, which is a part of the Dale Hollow Larger Parish, a nationally known cooperative rural program in which Methodists, Presbyterians and Disciples have joined hands in an effective ministry. Disciples provide aid for this program through The United Christian Missionary Society.*

IN the program of the rural church, *soil, souls* and *society* belong together. Persons cannot be saved apart from the other aspects of life. Life cannot be separated into the sacred and secular, or the spiritual and the material. God is sovereign of all of life.

The rural church is the only institution in rural life which provides for the teaching and promotion of the gospel among men. Its work is based, first of all, upon the Great Commission. But to help rural folk find salvation, the church must be vital and effective in their lives—and this means that it must provide a gospel that knits together all of the fragments of life—*soil, soul, society*. The church must serve as a unifying force in every area and interest of human life.

All of the needs of all the people within reach of its ministry are within the bounds of its concern. The task of the church—wherever it is—is to bring *all* men and *all* areas of life to subjection to Jesus Christ as Lord.

Sunday services are only the beginning of the job for the rural church. A community becomes Christian not so much because of what happens on Sunday, but because what takes place then causes much more to happen through the week on the firing line of human experience.

These are basic considerations for the rural church. They should be basic in the outlook of the rural minister toward his work.

Now, what are some of the vital elements in the work of the rural pastor?

*In the first place, the rural minister must have an intelligent understanding of his field of labor if the program in which he leads his church is to be effective.* This calls for awareness through constant study of the community.

Rural life today is moving and changing faster than any other segment of American population. The church must keep up with the changing times if its outreach is to be effective.

### Farm Tasks Require Less Time

The jobs on the farm today are done in a few hours, whereas not long ago many days were required. New methods of plant and animal breeding and scientific methods of cultivation have increased production many times. Modern developments have stepped up production of agricultural goods, while at the same time numbers of farm workers have decreased. The use of migrant labor and the ownership and operation of immense farm units by large farm corporations all contribute to the decline of diversified family farms and the small rural community. Today fewer families which live on farms actually depend upon the land for their source of livelihood.

Industry is being decentralized and factories are moving to the countryside. Unfamiliar faces and new ways are coming to country communities. Rural community boundaries are being lengthened as the community center draws business to its service agencies from great-

er distances due to the automobile, television, radio, consolidated school, and recreational facilities.

Often in neighborhoods within the larger community, the church assumes a role of increasing importance as it becomes the only local voluntary organization which motivates and unites neighborhood life. Unless it inspires and guides in the effort to build a better and finer life, no other agency or organization will do so. If the rural minister is to lead the church in building a program to serve its community adequately, he must understand the changes which are taking place in the neighborhood and know the nature of the new rural society which is emerging.

In this new rural community of America the church cannot survive on the basis of its history and traditions, no matter how valuable these may have been in the past. Therefore, the work of the rural church must be "community-centered rather than communion-centered," and it must be planned in terms of the basic spiritual needs of the community. This is true of every element in the program. Herein lies the answer to the predicament in which the rural church finds itself.

### Preaching Takes a Central Place

*Preaching takes a central place in the work of the rural minister.*

The rural minister takes his cue from the preaching of Jesus, which had the primary objective of moving people toward daily experiences which are in harmony with the will of God. If preaching is concerned with the enrichment of the experiences of individuals in the light of the Christian ideal, it must be directed toward problems and situations affecting the lives of those people. In rural areas life is definitely related to the agricultural seasons. They form the background of living. Thus it is natural that the preaching year should be planned in terms of seedtime, cultivation, harvest and conservation.

It has been believed and practiced among some groups that just anyone can preach to rural people, for it is supposed that rural people are not too well educated and that their experiences are narrow and limited—that an uneducated man can meet their needs from the pulpit. This whole assumption is false, and the result of such practice has too often been a travesty on the ministry and sin against the church.

### Rural People Look to Specialists

The physical ills of rural people are treated by those trained in medicine; the ills of the livestock of rural people are treated by those trained in veterinary medicine; the ills of the crops and soil cultivated by rural people are treated by agricultural specialists. Cannot the church minister to the spiritual needs of rural people with the same level of proficiency?

Rural families are coming to expect trained ministers. In many rural churches the minister will face a congregation in which numbers of the adults are college graduates.

Jesus was the most soul-searching preacher ever known. His sermons were illustrated with the daily experiences common to rural life: fields, soils, the plowmen, seed sowing, tares, harvest, barns, sheep, cattle, husbandmen, and shepherds. Such daily experiences provided the materials out of which he demonstrated the structure of the Kingdom of God. Today's preacher must take time to discover comparable sermonic material from the daily activities of his parishioners. There is soil management, hybrid breeding, sanitation, water, farm labor, bio-dynamic farming, and professional services. Knowledge of these help fit him to preach about the Kingdom of God to rural people today.

### Shepherding and Teaching Important

*No work of the rural minister is more important than that which he does in shepherding and teaching his people.*

Preaching becomes relevant to life when it grows out of everyday purposeful contacts of the pastor with his people in the setting of their own homes and fields of labor. It still is true that "a homegoing pastor makes a churchgoing people." Pastoral calling is important not only in its own right but also as an invaluable support of the phases of ministerial work.

"Teaching"—which this whole area of responsibility might be called—involves the gamut of pastoral work of the minister.

Evangelism has as its business to touch effectively and to use effectively every life in the community for Christ. The minister must plan with his people to do this through the fellowship of love and service.

Each local church and parish should have an outreach program by which it can give itself in immediate service through the entire membership of the church. This outreach spirit should extend to all peoples of the earth through the missionary arms of the church.

### Work of Education Vital

The work of education in the rural church is one of vital importance. Rural people—young and old—deserve the best in materials, teachers, organization and methods of teaching.

As has been implied above, rural people live a functional-activity life. This sort of life is begun early, and their activities mean something. Feeding a chicken, pig or calf means something to a child, and as the child progresses toward maturity, the planting of seed, the cultivation of plants, the harvesting, the marketing, and the storing of food all become creative experiences.

Such interests and activities should be made a part of the Christian education program along with other activities on the moral, social and religious training levels. All agencies in the community should be recognized, organized and correlated as educational forces in the community.

Thus the rural church of today can be a lively church fulfilling the Master's will for abundant life for his people. It will have a happy, well-trained, rural-minded minister who will lead the church in providing for a program of growth for "whole" individuals in a Christian community. This will be made possible with a building and equipment which will afford opportunity to carry out the work, an adequate budget, and a membership which is large enough to need, to use and to support a well-rounded program.

—Foster Photo

Shown left to right above are C. O. Hawley and Spencer P. Austin.

# C. O. Hawley Honored

*Friends Pay a Warm Tribute to Retiring Executive Secretary of Unified Promotion*

SOME three hundred Disciples of Christ gathered in Indianapolis recently to pay tribute to C. O. Hawley, retiring executive secretary of Unified Promotion. Dr. Hawley, who has headed the "community chest" of Disciples for twenty-two years, retires on June 30.

Occasion for the recognition was a dinner held on March 6 in connection with the meetings of the board of directors and the board of review of Unified Promotion.

In brief messages well-seasoned with humorous comment, several leaders traced their colleague's many accomplishments.

Born in Paw Paw, Michigan, in 1890, Dr. Hawley entered Drake University, Des Moines, Iowa, in 1908 and was ordained to the Christian ministry in 1911. He received his A.B. and M.A. degrees from the institution in 1912 and was graduated from Union Theological Seminary, New York, in 1917 with the Bachelor of Divinity degree.

Following pastorates in Pennsylvania and Ohio, Dr. Hawley was called to the promotional staff of The United Christian Missionary Society in 1925. Ten years later, upon the organization of Unified Promotion as the central fund gathering agency among Disciples, he was called to be its first executive secretary.

During his long service with Unified Promotion, Dr. Hawley has seen the churches increase their giving to all missionary and benevolent causes nearly five times. Significant accomplishments have been made under his leadership in the current decade. With a goal of doubled giving by 1960, churches achieved the mark three and one-half years ahead of schedule.

### Concern for Total Program

Friends paid warm tribute to Dr. Hawley for his deep concern for the total program of Disciples of Christ and also for the compassion which has led him to become closely associated with relief and rehabilitation programs. He has given leadership in the National Council of Churches and the World Council of Churches, particularly in the field of overseas aid.

A "sense of satisfaction," the secretary said in response to the words of appreciation, "is my greatest reward." He said he felt that he was being repaid amply for his efforts as he watched the churches growing in their response to the vast needs of the world.

As a token of their regard for Dr. and Mrs. Hawley, friends presented them with a monetary gift to be used for a Caribbean cruise. The gift was presented by Lester B. Rickman, state secretary of Missouri, on behalf of fifty-five state and national agencies and colleges of Disciples.

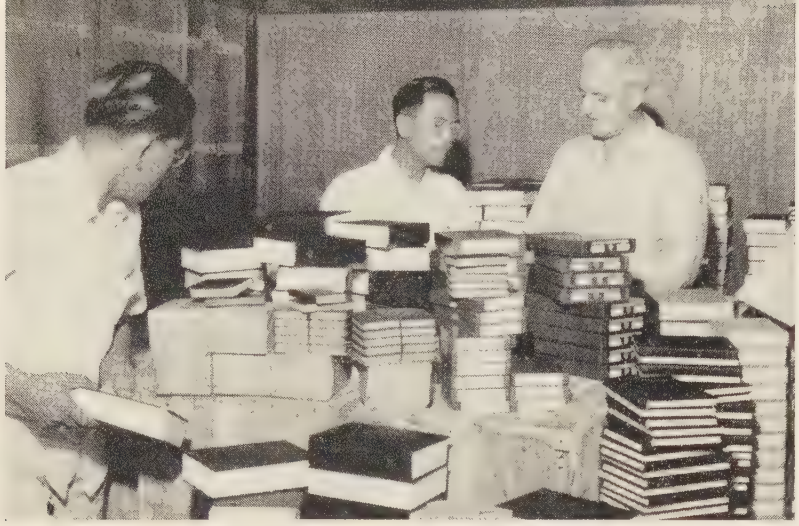
Presiding over the program of recognition was James A. Stuart, editor of the *Indianapolis Star,* chairman of the board of directors of Unified Promotion. Other participants in the program were Myron C. Cole, minister of Central Christian Church, in which the dinner was held; William T. Pearcy, executive secretary of the Board of Church Extension; George Walker Buckner, chairman of the central committee of Unified Promotion and editor of WORLD CALL; Barton Hunter and Virgil A. Sly of the United Society; Mrs. Chloe Kelly, Ohio Christian Women's Fellowship secretary; and Hollis L. Turley, Pension Fund executive secretary. Thomas P. Inabinett of the United Society played the role of Dr. Hawley in a humorous skit, which was patterned after the nationally televised interview program, "Person to Person."

During the Unified Promotion spring meetings, Spencer P. Austin was officially elected to succeed Dr. Hawley as the executive secretary. Mr. Austin has been serving as associate secretary for the past few months and has held executive positions with the United Society.

### New Officers of Board

New officers of the board of directors of Unified Promotion who were elected include the following: Mrs. O. Ivan Cole of Cincinnati, president; Newton Robinson of Amarillo, Texas, vice-president; Miss Jessie M. Trout, vice-president of the United Society and executive secretary of Christian Women's Fellowship, recording secretary; and Miss Ann Davidson of Indianapolis, treasurer. Miss Davidson has held this position for sixteen years.

Staff members of Unified Promotion, in addition to Miss Davidson, include Julian E. Stuart, director of special days, and Roy L. Thorp, director of stewardship.



W. H. Fonger, right, and Bible Society workers unpack a shipment of Bibles.

# Giving the Bible to the Philippines

By W. H. FONGER*

IT is reported that Martin Luther once said, when translating the Bible, "Good heavens, how hard it is to make these Old Testament prophets speak German." Surely it is equally difficult—and even more so—to make them speak Tagalog, Ilocano, Visayan or one of the other Philippine languages. Yet that is the task that must be accomplished if Protestants are to give the Bible to the Philippines.

This matter of translation was started in Spain prior to the American occupation of the Philippines in 1898. A number of Filipino patriots were living in various parts of Europe, speaking, writing and working constantly for political and religious reforms in their own country. Several were in Spain and came into contact with the secretary of the British and Foreign Bible Society. Although Spain had been in control of the Philippines for more than three hundred years and the Roman Catholic Church had been well established there, the Filipino people had not become well acquainted with the Bible.

With the assistance of the Bible Society secretary, some of these patriots began the translation of the New Testament into their own particular dialects. In that way a beginning was made in Ilocano, Pangasinan, Pampango, Tagalog, Bicol, and Visayan. In some cases only one Gospel was translated; in others, much more.

### Protestant Workers Enter Philippines

Within a few months after Admiral Dewey entered Manila, missionaries of several church groups and representatives of the British and Foreign Bible Society and the American Bible Society entered the Philippines. Most of them had with them copies of the Gospels in several of the leading Philippine languages, which had been translated in Spain and printed in England.

But all of that was just a beginning. As more missionaries arrived and the preaching of the gospel spread, the work of translation began in earnest. It is a long story, filled with all manner of difficulties and discouragements, but it continued. In 1903 the first Filipino language New Testament came off the press. By 1905 the first whole Bible was ready. Others followed rapidly, and by the end of 1919 seven of the eight Philippine language Bibles were in circulation. The Old Testament in the eighth was not completed until 1937.

Described so briefly, this may sound like a small task; but if one were to take time to consider the scores of men and women who did the original translations and who read and re-read the manuscripts to make the necessary corrections, and the equally devoted men and women who read and re-read the proof, one can begin at least to get some idea of this whole task. Then, too, the cost must be considered, not only in time and human energy but in funds to pay all these workers and to cover costs of the typesetting, proofreading, plate making and printing, as well as the paper, the binding material and all the other things that go into the making of a Bible. Much consecration of lives and minds has been noted in this task of making God's Word available to those who need.

### Leaders in Early Days

In the early days the Bible societies led with the translation work. When the missionaries arrived, they had with them copies of Gospel portions in several of the more important dialects. Now to some extent the situation has changed. The Bible Society has continued to supply Scriptures in these major languages but the churches and missions have begun to move out into new fields. Much work is being done among people in the so-called non-Christian areas. These are smaller groups but perhaps even more needy. Here there are no Bibles or New Testaments; in many areas, not even Gospel portions. So the need for new translations arises, and the churches look to the Bible Society to provide the needed Scriptures.

And now, no sooner is the work of translation finished on one of these projects, than the work of revision begins. The first translations, it seems, are never perfect. The present writer has been in the Philippine Bible House for more than twenty-two years, and there have always been from two to ten translation or revision projects on hand.

The next step in giving the Bible to the Philippines is publication. The type has to be set and the plates made before printing begins. Here we need to stress the fact that we have the complete Bible in eight of these Philippine languages. That means eight complete, separate and distinct typesettings and eight sets of plates; and there are about 1,600 pages in each of these

*Mr. Fonger, a former missionary in the Philippines with The United Christian Missionary Society, has served for twenty-two years as secretary in the Philippines for the American Bible Society.

*The Secretary of the Philippine Bible Society, a Disciple, Tells How Churches Have Cooperated To Make the Prophets of the Old Testament Speak Ilocano and to Spread Knowledge of the Word*

Bibles. Then, of course, Filipinos like pocket-size New Testaments. That means more new plates. What hours, days, weeks, months and even years of proofreading must be put into all that!

The printing and binding is costly because we have so many different languages. We cannot make large editions of any. In some cases we publish only three to five thousand. At the most we do twenty thousand. So all of these Scriptures must be heavily subsidized or else placed on sale at a price which the majority of the Filipinos could not afford. Yet it is true that the Filipino church folk still must and do gladly pay just about double in United States dollars the amount charged for a similar Bible in English.

Now the Bible is ready for distribution to the folk who need and want it. In the pre-war years we used several representatives, who went into the towns and villages and open country. Immediately following the war the demand was so great and the supply so small that our problem was how to meet the demand. During those years the custom of ordering by mail grew. At the present time there are more than seven hundred persons—pastors, deaconesses, lay workers, missionaries—scattered all over the Philippines, who are ordering frequently to meet the demands. Daily shipments go out by mail, train, bus, boat and even by plane. They go to individuals, churches, schools, hospitals, and mission stations, and the demand continues to grow.

We at Philippine Bible House are much pleased with the way in which the church and the Bible Society have worked together. We like to think of ourselves as the *church* at work in this one great phase of its whole task, supplying the Word of God so that every man may read in his own tongue. We have mentioned the task of translation and revision. Who can do that except those who through and in the church have come to know what that Word of God is? We have spoken of the matter of publication, and at what tremendous cost that is accomplished. Unless heavily subsidized, these Bibles would not be within reach of the great majority of those who need them. Who will give of his means to make such possible, except those who through the church have come to know God's Word and what it will do for those who read it? And who can better distribute this Word than those who, because of the influence of the church in their lives, have themselves become "living epistles known and read of all men?"

### Dependent on the Church

So the Bible Society has been dependent on the church for much of its work. It has organized the work, has raised the necessary funds—from the churches, to be sure—and has taken responsibility for this very large and indispensable task of the church. In so doing it has without doubt saved the church many thousands of dollars in the Philippines alone.

Through this organization all work together, and all groups at work in any given language area use the same Bible. Here we find the churches working together as in few other things. We do not say that there are no differences of opinion, but we do say that these folk, working together and poring over their problems month after month, catch the spirit of the Book itself in a new way. They are able to overcome their differences and find terms and phrases agreeable to all, to express the mind of the prophets, the Apostles, and even of our Lord himself. We find that, especially in the work of translation and revision, the Bible is able to bring folk together.

The outlook is very bright. The demand for this written Word grows. Church and mission work increases and spreads. New work is being started. In the churches and schools and through the radio, minds are being opened. "The entrance of Thy Word giveth light" is proving itself true over and over again in this new republic. The opportunities are without number. The church and Bible Society must be ever alert and ready to go forward to serve the cause of Christ.

The late Philippine President Magsaysay, right, receives Scriptures in fifty languages from the Bible Society. Among those present are George Dungan, Disciple who was returning from agricultural service in India, left, and Mr. Fonger, third from the right.

# Salute Your Partner!

## *Community Service Organizations Help Churches Serve the Family*

By RICHARD E. LENTZ*

SOME churches fail to recognize their partners in service and this is a source of misunderstanding in many communities. Besides, it definitely limits the services of those churches even to their own families.

Each spring a number of organizations with purposes allied to those of the churches make their annual appeals for funds. Some people complain, "We give through our churches. We cannot support agencies that duplicate what the churches are doing."

Now it may be that occasionally programs of Scouts, the Red Cross or the Crippled Children's Society overlap the church program to some extent. But in these cases usually the agencies have found ways of serving groups not being reached by the churches.

Actually such specialized organizations as Camp Fire Girls, Y.M.C.A. and Cub Pack are not competitors of churches but auxiliaries. The activities and programs sponsored by them help the church accomplish a number of its goals that otherwise would be very inadequately realized or would require greatly increased financial and leadership investment. This is true especially of the church's goals relating to family life.

### Programs Prove Helpful

At this point particularly the programs of certain agencies are proving very helpful indeed. Many of the values in family life sought by the churches are achieved, or the foundation for their achievement is laid, through programs of church-related groups like the Boy Scouts in which families and their individual members participate.

In an enlightening discussion of church-agency relationships recently, a panel of parents familiar with the family-involving programs of such organizations as Boy and Girl Scouts, Y.M. and Y.W.C.A., and Camp Fire Girls, mentioned ways in which their families had been helped by agency programs. As these parents were church members also, their conclusions were doubly significant. Their testimony should improve the attitudes of church people.

This panel of parents reported that a sense of family comradeship had been developed by the program activities in which they had participated with their children. Some of these activities were quite simple, such as learning to tie certain knots.

Other activities involved more time and deeper sharing. Collecting insects or stamps, writing a family history, and planning a family worship service were a few. Parents and their children pored over books and catalogues together, took pictures, and discussed problems and solutions of problems together. Children asked questions *that their parents could answer.* Natural respect and confidence were developed. Family fellowship was strengthened, they said.

What church is not seeking to strengthen its families' sense of belonging to one another in a Christian fellowship? For the churches, then, all such complementary programs are definite assistance.

Too frequently, if adolescents' opinions are reliable, "parents call the tune" for youth-parent sharing in activities outside of the home. An important contribution of Scouting, to cite one agency program, is parent-child participation in activities outside the home *at the child's level.* Mothers and fathers become familiar with the interests and preoccupations of their child's world. What is important to the child determines the parent activity. This does much to establish informal communication between children and their parents. Such friendly responsiveness is ideal for the communication of Christian faith to children.

### Expressed Appreciation

These church parents expressed appreciation for help provided by "Scouts" and "Y's" in which the young people had become active. To be sure, they admitted the church has youth groups which are good and wholesome, but in the more inclusive groups of the Y.W.C.A., for example, the parents believed their daughters had achieved additional development.

The final value listed by the parents was the opportunity provided by the agency activities for children and young people to "practice in their everyday relationships the ideals with which they have been challenged by the home and church." A Boy Scout's daily "good turn" is an example of the "junior golden rule." The regular meetings and programs of such youth agencies are "proving grounds" for the Sunday school lesson.

### Saw Great Benefits

What we have listed represents the consensus of a group of thoughtful church parents. They saw in the agencies that work with children and youth great benefit not only for the young people but for their families, and indirectly, their churches. This viewpoint is gaining wide acceptance in the churches. Increasingly, local churches are cooperating actively by sponsoring Scout troops and by assisting in Y.M.C.A. and Y.W.C.A. activities. This is movement in the right direction.

For "the living of these days" the churches must become active in the life of their community. They will need to strengthen the hand of many organizations and agencies whose services contribute to family and personal welfare. They are partners of the church in her humanitarian ministries.

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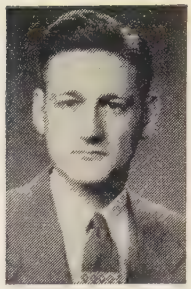
*Dr. Lentz is national director of family life in the department of religious education of The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

*After ten months among the youth of Europe, a campus work leader believes that*

# Student Life Can Be Dangerous



Dr. Rossman

By PARKER ROSSMAN*

HOW can one report in a few lines on ten months of traveling and working in Europe with the World's Student Christian Federation? The hopes and aspirations, the common problems and needs, and the achievements of a student Christian movement cannot adequately be treated in a brief article. But let me pass on a few incidents that took place and a few lessons I learned in one country—Germany.

***Fellowship can be dangerous.*** I was deeply impressed by the quality of Christian fellowship I sensed the moment I entered the room for the meeting of the Student Christian Congregation in East Berlin. Here, in this Communist-dominated area, the Christian students showed such zeal, such enthusiastic hymn singing, such marked affection for one another! In a situation where there is persecution, hypocrisy and lying, Christian students desperately need to band together to feel a sense of forgiveness and of strength.

But when I told the chaplain how impressed I was with this contagious Christian fellowship, he said, "It is the work of the devil." He went on to explain. "We see more clearly than you in the West that the greatest temptation of the Christian is to find security in a ghetto like the Jews in the Middle Ages. It is difficult to speak up for Christ in a Communist society. It is hard to witness to the Marxist student sitting beside you in class—who may indeed be a spy for the police. And so Christians find here in the Christian group an escape from the difficult task of speaking of Christ to people who may spit in their faces.

"You in the West also help Christians escape from the responsibility of being Christian in daily work and business. You help them to escape into a round of church activities, programs, good fellowship, of singing, study, worship. . . . There in warm, friendly associations they can avoid the obligation to fight evil and injustice in the structures of society."

***Prayer can be perilous.*** In West Germany I met with a similar problem. At Hannover, for example, I attended a conference where thirty representatives of student government met with thirty members of the Student Christian Congregation and thirty students from the fraternities.

These German "fraternities" or corporations were abolished by the allied military authorities after the war because they are extremely nationalistic in their emotional attachment to German blood and soil. They are dueling societies, of course. A friend of mine, a democratically-minded young German businessman, said to me, "Every time I see a student with a fresh scar on his face, I feel like sitting down and crying for Germany."

Christian students have stayed out of these revived fraternities and have been most critical of them as pagan, drinking-society substitutes for the church. But at this conference it was the fraternity men who accused the Christians.

"You smug, self-righteous Christians in your ghetto are saying, 'We thank Thee that we are not as other men.' In all your concern for prayer, Bible study and personal piety, aren't you seeking to escape from the realities of economics and politics? Isn't a Christian called to go into the world and change the world, rather than sitting apart and self-righteously criticizing?"

The Christian students had to admit the truth of the accusation. They confessed that much of the growing interest in prayer and personal religious living, of which the Christian groups have been so proud, has indeed been an effort of students to escape from the world. "Pretty prayers" are easier than efforts to follow an incarnate God in prayer that sweats blood. It is easier to pray than to face crucifixion as a result of a Christian protest against the world's injustice.

***Theology can be a temptation.*** If it is true that in rich Christian fellowship there is the danger of escape from evangelism and in prayer a danger of escape from sacrifice for justice, we must admit the truth that the demonic may enter our life and experience at the point of our best and noblest aspirations. And in the great emphasis in theology today we can see a danger of escape in intellectualism.

Certainly we cannot quarrel with those who point to the necessity of clear thinking and deeper thinking about the nature of the Christian faith and ways of making it clear and relevant to men and women today. This theological task falls naturally into the concern of college and university Christian leaders who must in some sense be called to give intellectual leadership to the church.

But we must remember that theological thinking is not automatically relevant. There is a profound danger in the way that many students are developing a great interest in theology as a means of escape. Relevant

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theology will lead Christians into the arena of the world, not away from it. But too many young people today are of the sort once described by Maynard Kreuger—"They never act because they want to wait until the facts are all in. And of course, one never has all of the facts."

### Asked About Racial Integration

Everywhere in Europe students asked questions about the progress of racial integration in the American South. The people who stand between America and Russia seem to be watching America's treatment of its minority citizens to see if our talk about democracy is just propaganda like the daily slogans they are fed by the Communists. Many are frankly skeptical that our slogans about "democracy, freedom, equality, and justice" are more than just a cynical "front," like those of the Russians. How meaningful, they ask, is a theology which remains in the abstract—that expresses itself in books and mimeographed reports instead of in a passion for justice?

The problems of students today are the problems of all persons—the finding of purpose, meaning and direction in life. The achievements of the student Christian movements, like the rest of the church, can be described only in modest terms.

### No Great Impact

In spite of the growing richness of fellowship, depth in prayer and study, and articulateness in theology of which we are so proud today (and pride we must remember to be the chief of sins), the church is making no great impact upon the college and university world. Despite a great opportunity, a perplexing openness to the gospel, and a hunger for faith on the part of unreached intellectuals, our fellowship does not attract, our prayer does not reach, and our theological thinking stirs only mild interest.

It is encouraging, however, to see the devoted students and adult leaders, professors and pastors who are devoting their best energies to carrying out the mission of the church on the campus in the hope that through their faithful witness to God's love in the university they may most fully convey their faith in Jesus Christ to others. Through conferences, literature, training institutes, staff visits and periodicals, the World's Student Christian Federation, sustained in many specific projects by mission boards, seeks to uphold and strengthen the hands of these persons.

### Gained Insights

It was a rare privilege to serve a term on the staff of the Federation, not so much for what I might contribute, but for the insights I gained for the work with Christian students in the United States.

If we are to "break through" the wall of cynical resistance that faces the Christian community on the campus, we must deepen our fellowship, prayer and thinking. But more important, we must be more spiritually sensitive to individual persons. Student work must be viewed not as a "program" or "activities" but as a loving concern for individual persons who must be known and loved one at a time.

MILITARY men must eat. Perhaps this accounts for the growing number of retired generals, admirals and assorted military figures in big jobs in industry. Furthermore there is a large and growing number of retired military men of high rank in our nation and they are, without question, able men in their own fields. This also in part accounts for the "generals-in-industry" movement in our society.

Still furthermore, about 10 per cent of our total national spending is being done by the armed forces of the nation. What could be handier to have around in one's aircraft or oil or chemicals business than a high-ranking retired military man who has friends in the Pentagon and knows military procedure and needs?

AT any rate here is a partial list of the "military-in-industry" gleaned from *U.S. News and World Report* (April 27, 1956) and *Conscription News* (January 24, 1957), which perhaps suggests which way the wind is blowing:

"*Brig. Gen. Milton W. Arnold,* vice-pres. Air Transport Ass'n.; *Rear Adm. James D. Barner,* vice-pres. Gyrodyne Co. of America, Inc.; *Rear Adm. Frederick J. Bell,* exec. vice-pres. National Automobile Dealers Ass'n.; *General of the Army Omar N. Bradley,* board chm. Bulova Research & Development Lab., Inc.; *Lt. Gen. Laurence C. Craigie,* vice-pres. Hydro-Aire, Inc.; *Maj. Gen. Alden R. Crawford,* vice-pres. Republic Aviation Corp.; *Adm. Louis E. Denfield,* consultant, Sun Oil Corp.; *Gen. Jacob L. Devers,* asst. to the president, Fairchild Engine & Airplane Corp.; *Lt. Gen. James H. Doolittle,* vice-pres. Shell Oil Co.; *Col. Irving A. Duffy,* vice-pres. Hughes Tool Co.; *Vice Adm. E. Dorsey Foster,* vice-pres. Radio Corp. of America; *Lt. Gen. Leslie R. Groves,* vice-pres. Sperry Rand Corp.; *Fleet Adm. William F. Halsey,* pres. International Telecommunication Lab.; *Rear Adm. Lloyd Harrison,* vice-pres. McDonnell Aircraft Corp.; *Lt. Gen. Doyle O. Hickey,* exec. vice-pres. Continental Motors Corp.; *Gen. John E. Hull,* pres. Mfg. Chemists Ass'n.; *Lt. Gen. William E. Kepner,* exec. vice-pres. Bell Aircraft Corp."

OTHERS are: "*Maj. Gen. Francis H. Lanahan, Jr.,* vice-pres. Federal Electric Corp.; *Vice Adm. Emory S. Land,* consultant, General Dynamics Corp.; *Maj. Gen. Charles T. Lanham,* vice-pres. Penn-Texas Corp.; *Com. Robert C. Lee,* exec. vice-pres. Moore-McCormack Lines, Inc.; *General of the Army Douglas MacArthur,* board chairman, Sperry Rand Corp.; *Brig. Gen. Alfred W. Marriner,* vice-pres. Federal Electric Corp.; *Maj. Gen. Russell L. Maxwell,* vice-pres. American Machine & Foundry Co.; *Gen. Anthony C. McAuliffe,* American Cyanamid Co.; *Gen. Joseph T. McNarney,* pres. Convair; *Vice Adm. Earle W. Mills,* pres. Foster Wheeler Corp.; *Adm. Ben Moreell,* board chm. Jones & Laughlin Steel Corp.; *Maj. Edward M. Powers,* vice-pres. Curtiss-Wright Corp.; *Adm. DeWitte C. Ramsey,* pres. Aircraft Industries Ass'n. of America, Inc.; *Gen. Matthew B. Ridgway,* board chm. Mellon Institute for Industrial Research; *Gen. Walter Bedell Smith,* vice chm. American Machine & Foundry Co.; *Maj. Gen. Robert L. Walsh,* consultant, Fairchild Engine & Airplane Corp."

# Younger Churches Reach Maturity

*A Mission Leader Sees History in the Making*

By VIRGIL A. SLY*

—Photo by Figueras from Black Star

**A Filipino pastor leads a worship service in a church at Dasmariñas, southern Luzon.**



DISCIPLES of Christ have been engaged in major missionary work for more than seventy-five years. In this time a real church consciousness and structure has emerged in many of the missionary lands.

It was my responsibility recently to take to these younger churches the best thinking of the division of world mission as it related to present and future relationships between them and The United Christian Missionary Society. The new world mission strategy recommends that "mature, self-reliant congregations" among the younger churches should be regarded as "sister churches with whom we cooperate on a level of fellowship and partnership."

Needless to say this recommendation of the division of world mission concerning relationships was received everywhere with enthusiasm. Let us look at how this new relationship is working out in some of the fields that I have visited recently.

MEXICO. Disciples of Christ have a fully organized church in Mexico. They have worked out their constitution in cooperation with The United Christian Missionary Society. This is their own constitution that they have worked out, even though they have shared their thinking with the United Society.

When I visited them in May, 1956, they invited me into their meeting as a consultant. I did not preside at their official board meeting. Their president, a national, did. I was given the courtesy of the floor, but I did not vote in their assemblies.

The occasion to which I was called was the first joint conference with the Congregational Christian Churches, the Associate Reformed Presbyterian Church and Disciples of Christ. These groups are considering the possibility of union. They are approaching it with great caution and prayer. They went into their common consideration with a maturity of judgment that gave me confidence for the future.

There were other observers in attendance in addition to myself. None of us was a speaker nor an advocate. We were consultants. If they wanted our opinion they asked for it. I had the feeling that we were dealing with a mature church.

PUERTO RICO. In January, 1957, I was invited to Puerto Rico to share in the planning program of the Puerto Rican church. A year ago the United Society had sent Donald McGavran to Puerto Rico to survey the work of the growing churches in the islands. Then in the spring of 1956 we had invited representatives of Puerto Rican churches to come to the board meeting of the United Society to consider the findings of the report. They came and presented their points of view with clarity and vigor. They took the report of the survey back to Puerto Rico and then invited five of us to come and consider their recommendations on the development of their work.

Again we found a mature church. We faced each other around the conference table as equal partners and worked out our common objectives and purposes. The Puerto Rican church is also completely organized with its own constitution and has taken over the complete

*Dr. Sly is chairman of the division of world mission of The United Christian Missionary Society. He recently returned from an administrative tour of mission fields of Disciples of Christ.

direction of the program in full partnership with the United Society.

**Belgian Congo.** The Belgian Congo has not developed to the extent of most of the mission fields. Disciples began their work there a little over fifty-eight years ago in a most primitive section of Africa. However, there are signs of the emerging leadership of the Congolese that give us hope for the future.

I had the privilege of sitting in on a conference on ministerial education held at Leopoldville, the capital of the Belgian Congo, where well-trained Africans carried fully their share of the discussion of the needs for a trained ministry in Africa. In our own field we are now ready to turn over to qualified leaders the important positions of leadership as rapidly as it is possible to do so.

The church in Africa has a long way to go, but it is finding the way and eventually our largest younger church will be a devoted partner in the task.

**India.** India is one of our older fields. It has a competent and a trained leadership. It has made much progress in the years of its development under many heavy handicaps and difficulties. The Indian church also has an organization of its own which has been created by the missionaries and the nationals. The executive committee of the Indian church now has nine nationals and five missionaries, all of whom must be elected through the regular process of the constituted church of India.

India is going through one of the difficult periods of its history in which rampant nationalism and revival of ancient cultures are making difficult the growth and development of the Christian church. Our church in India has never grown to the extent that the church has in Africa, for example. The presentation of the gospel of Jesus Christ in an ancient culture has always been more difficult than in a primitive culture. Nevertheless, as I talked with the Indian leaders, they expressed a belief in their ability to carry on. And we have confidence that the church in India will find its place in full partnership with the church of the West.

**Thailand.** Our church in Thailand is very small. Many years ago the churches voted to participate in the United Church of Christ in Thailand. The structure of the United Church is moving forward under competent Thai leadership. The United Society has not officially joined in the united church structure in Thailand. The matter of full participation is under discussion; but here, as in other fields, the church is developing a structure that is competent to carry forward its part of the Kingdom of God.

**Philippines.** In the Philippines I found our churches fully competent to carry forward their own organization and structure. In budget and administration they are directing their own affairs. The appropriations for the work of the church in the Philippines, shared in by the United Society, is given to the administration of these church groups.

It will be recalled that the Ilocano churches in north Luzon entered the United Church of Christ in the Philippines. The Tagalog churches in the area around Manila remained out of the union. I believe this is an example of maturity. It is also an example of democratic administration in missions. The fellowship has remained rich and rewarding between the two groups. The United Society has treated both groups with equal concern and consideration.

I had a feeling as I met with these groups that I was discussing the problems of the Kingdom of God with a mature church. They are training their ministry. They are looking toward their stewardship. The United Church has begun to send out missionaries into other countries.

**Japan.** The churches of Disciples of Christ in Japan have entered into the United Church of Christ in Japan. They have been in this union since the very beginning. I distinctly had the feeling as I met with representatives of former Disciples' churches who are now in the United Church that there was a new dignity and a new power in their relationship to us here in the United States.

While I was in Japan I had the opportunity of being a guest at the Biennial Assembly of the *Kyodan* (United Church of Christ in Japan). I was introduced not as a Disciples' executive but as a fraternal delegate from the church at large in America. They extended to me every possible courtesy, and then they got down to the important business that was before them.

The church in Japan is struggling to find its place, but it is a church. You have the feeling that here is a church of significant consequence.

One can safely say after making a missionary journey such as I have recently completed that one is seeing history in the making as the emerging churches take upon themselves the reality of their stewardship of being. There is always a danger, however, of our trying to see the churches in these lands within the same framework as our churches in America. The land in which we live has a Christian background and a Christian tradition. The lands in which these churches are located have no such advantage.

### Why Do We Continue?

Many people have said to me, "Now that the church in Japan or in the Philippines or in other lands has come to this place of maturity, why do we continue to have missionary work there?"

The new Christian movement in all of these lands is a tiny minority movement. There are only about 600,000 Christians of all kinds in all of Japan in a population of nearly 90 million people. There are whole provinces in the Philippines that have never been visited by a missionary. In India, Africa and Latin America we have just touched our opportunity; we have not grasped it.

I feel like saying to a person who asks such a question, "Why are you continuing to support a church in your own community? Has not your community heard the gospel? Why not get out of it then and go some place that hasn't?"

This new partnership frees the mission to widen its horizon. These emerging churches—small, weak, feeble as they are—become new partners in the outreach of the Kingdom of God.

# Why Not Enough "Life" for Congo?

*Visitor Shares in the Bewilderment Of Africans and Offers a Challenge*

By GAINES M. COOK

EDITORIAL NOTE: *This is the second in a series of articles by Dr. Cook, executive secretary of the International Convention of Disciples of Christ. Dr. and Mrs. Cook are completing a world tour of Disciples' missions. They spent a period of time with missionaries in the Belgian Congo.*

ROYAL J. Dye, a pioneer medical missionary of Disciples of Christ to Belgian Congo, once told of an African chief who brought his entire village to receive injections for yaws from the missionary doctor. Long before his villagers had reached their place in line, the supply of medicine was exhausted. He turned to his people and said, "There is not enough 'life' for all of us."

We have toured the Belgian Congo from Leopoldville to Stanleyville. It has been an exciting journey as we visited most of the mission stations and saw back-country village life. But we have a Christian frustration in that there never seems to be enough of anything. Frankly, it is difficult for the Congolese as well as for the American visitor to understand why there isn't enough "life" for all. Why not enough teachers, medicine, evangelists, books, doctors, and nurses? Our African friends have heard of our vast resources and of our fervent zeal to share the gospel with them. But still they ask, Why? Why not more?

***There is never enough time in Congo.***

Daylight comes at six. Darkness falls at six. Early hours are precious when it is cool. Three hours at mid-day are unbearably hot. The siesta is inevitable. Little or no electricity is available, hence home work for students and missionaries is not practicable after dark. One can talk and sleep. Thus the missionary and his co-workers must use to the limit every minute of daylight.

***There are never enough trained persons to do the job.***

We hasten to say that our missionaries are competent, courageous and consecrated, but we have the definite impression that everyone in Congo is working beyond reasonable strength at tasks which are never done.

Excellent distribution has been made of evangelists, teachers, doctors, nurses and builders but there are not enough of them. These missionaries are conscientious and often risk health or life itself to do what must be done by the few available persons. True, they are training and giving responsibility to nationals, but supervision is almost as time-consuming as the labor itself. These comrades on mission fields need assurances of replacements when furloughs or retirement are due. An adequate reserve of missionary candidates in training is an imperative, not only for replacements, but to augment as rapidly as possible the already overburdened present missionary staff.

***There is never enough electricity, safe water, tools, trucks and other basic equipment.***

Breakdowns are normal in the day's work. One can't telephone a garage. One vehicle had actually used vines from the forest to repair a universal joint on a car!

Here is vast, undeveloped water power, but no hydro plants. The water just tumbles and flows.

Here is soil capable of producing enough food of value to give balanced diet, but the African goes on eating his manioc and greens; a wild animal or a fish gives a bit of protein. Garden projects in mission schools are beginning to make a difference, but the process is slow.

***There is never enough education.*** True, schools subsidized by the Belgian government and taught by mission-trained teachers are doing a good job. But when one missionary must supervise sixty-six teachers in nineteen schools and make elaborate reports to the government, one can readily say, "Never enough." Multitudes beg for teachers in Africa. We have never seen youth so eager to learn. Reading material is scarce, also. One busy missionary wife and mother is using her "spare" time to translate church school lessons and Bible stories. What a labor of love to provide a few mimeographed bits of reading material for hungry minds.

"Leco," the only interdenominational publishing house, is doing a commendable work but the demand outruns the output. Why train Congolese to read unless we give them literature? How awkward it would be if the Communists should use Christian-trained readers to consume their propaganda because we had left a vacuum in reading material. It could happen!

***There is never enough sanitation or preventive medicine.***

Malaria prevention is a must for all white personnel, but it is not common for Congolese. Mission school children are the exception; the result—they are more alert both physically and mentally. How can one guard health when all drinking water must be boiled for the missionary but never for the Congolese?

Many diseases are prevalent in Congo—venereal disease, tuberculosis, leprosy. There is never enough health. Modern medicine is working miracles in the limited areas of use. Hygiene, vigilance and common sense are being taught.

We rate medical missions high on the list of priorities.

***But there is enough!***

There is enough of the right things to make the difference. There are enough opportunities . . . enough Christian people in Congo to challenge our best hopes

. . . enough eager youth desiring Christian education.

Teachers begin each school day with religious services; they put Christian content into classes. Evangelists drive their trucks out into villages. They take their Bibles and hymn books to a little chapel. Word gets around that the missionary has arrived. Within ten minutes we saw 150 villagers gather for a religious service.

### Enough Enthusiasm

There is enough opportunity to heal the sick, cleanse the lepers and bring life to the African as he makes his transition as a child of the forest to citizenship in an emerging modern society.

Then, too, there is enough enthusiasm in Congo to accomplish the impossible. These missionaries—bless them!—rise before dawn, travel over hundreds of kilometers of washboard roads in trucks, serve more than a hundred villages a station, repair trucks and light plants, settle disputes among Congolese, and display amazing patience.

There is enough cooperation, too. Everyone seems willing and able to fill an unexpected need.

Most important for our task, there is enough power in the gospel of Christ to take Congo for him!

*Never enough? But there is enough of everything if it can be shared.*

While we were in Congo our thoughts were traveling out to the churches at home with their tremendous resources. The contrast disturbs us, and we cannot leave this land of need and opportunity without sending a message to those who have already invested so much in life and love in Congo. The labors of Disciples of Christ have not been in vain. The work has grown and been blessed. That is why we discover "never enough" out here. We are responsible for developing a work out here which each year will demand more and more just because it is succeeding. Had we failed, we could retrench. So much has already been invested in this work that only one course is open—give and send enough "life."

### Danger Lurks

Finally—and make no mistake about it—we may not always have this open door of opportunity in Africa. World-shaking events are felt even here. Between visits of the missionary evangelist in our village, anti-white, anti-Christian and anti-American propaganda flared up. The missionary found almost a complete reversal of attitude in a few weeks. Fortunately, as he told the story, his address became so inspired that he used native words and phrases hitherto unknown to him in recapturing the village for Christ. It was truly a victory of the Holy Spirit. No evidence was present that the revolt was Communist directed. But it points to a real danger that is lurking in the fringe out here in Africa.

We do have *today,* and this generation we trust. Disciples of Christ are responsible for this heart of a country with vast future possibilities in both material and spiritual resources. There is enough, if we are willing to share it.

IF a person were to find himself on Copley Square in Boston on Sunday morning, he would have a difficult time deciding where to go to church. On one side of the square is the Old South Congregational Church, with Frederick M. Meek as the preacher. On the other side of the square is Trinity Church, made famous by Phillips Brooks, with Theodore Parker Ferris as the rector. Each of these preachers has an unusual ability to combine learning with simplicity.

Dr. Gordon, famous preacher of Old South Church, had a tendency to be philosophical and heavy, but Meek has the ability to simplify. There is human interest in every paragraph. Dr. Ferris is in complete contrast with Phillips Brooks, who was lengthy, picturesque and eloquent. Ferris can discuss the most profound religious and theological questions in a simple style that carries the average man along with his argument.

This soliloquy on two present-day preachers was caused by the appearance of Theodore Parker Ferris' latest volume, *When I Became a Man,* on such themes as providence, prayer, the incarnation, evil, and death. Dr. Ferris is a master of the high art of communication.

ROGER Hazelton in *God's Way with Man* deals with the theme of providence. When it comes to this idea of divine providence we are either skeptical, or fatalistic, or naive. To have a conviction of the providential oversight of God in the affairs of men and to hold it reverently, positively and constructively should be one of the chief goals of Christian faith. Dr. Hazelton writes with beautiful prose, wide range of scholarship, and reverence for this great theme.

The most fascinating chapter is called "The Heart of Time." It catches up the spirit of the work in its last paragraph. "Every passing present is a sign and wonder from God to us. It is the pledge of his abiding presence, since it is called into being by his creative power, kept in motion by his patient providence, and is to be fulfilled according to his gracious promise. This is the veritable heart of time; it has not stopped beating ever since the morning stars sang together, and will not cease until God calls it a day. Through faith in him who abides yesterday, today, and forever we may hear it beating still."

THERE were three limitations to the ideas on religious education that prevailed four decades ago, according to Lewis Joseph Sherrill, in *The Gift of Power.* The first limitation was that the religious educators took over the techniques of secular education almost *in toto,* even insisting in many cases that we must, in the consideration of educational method, not press the uniqueness of the church. Dr. Sherrill repudiates that premise. He insists upon the uniqueness of religious education, taught within the church, and begins from that point of view. The second limitation of the older concepts is in the changed state of humanity.

The older theories of religious education came to the front in a more optimistic social atmosphere. The state of man has changed. His anxieties and frustra-

(*Continued on page* 41)

Photo by Figueras from Black Star

PHILIPPINES. Miss Belen Uy, student worship leader, conducts a service at the Church of the Risen Lord. This church was organized in 1956. It is located on the campus of the University of the Philippines in Diliman, Quezon City, near Manila.

# Youth Around the World

ALL around the world young people of Disciples of Christ are at work for the church. In many countries they make up a large part of the church congregations. They serve as leaders in church services, sing in the choirs, and clean and beautify the church grounds. They help with daily vacation Bible schools, Sunday schools and teacher training schools.

CHRISTIAN YOUTH FELLOWSHIPS are active. In the Philippines and Jamaica most churches have organized youth groups. In India at Pendra Road, a newly organized C.Y.F. helped establish a community center library with a daily recreation program. Youth groups in Mexico were the first outside of the United States and Canada to have a campaign for the Christian World Friendship Fund.

CONFERENCES aid the spiritual growth of young people and help them find new ways of serving others. In Mungeli, India, a modern youth conference program got under way in 1940. In Africa the first youth conferences were held at Longa in 1952. Young Disciples in South Africa began a conference program last year. At McLean Conference Grounds in Puerto Rico, at Jack Norment Conference Grounds in Paraguay, at Mountain of Light Farm in Mexico, at Nakon Choom in Thailand, at Oberlin High School in Jamaica, and at Margaret K. Long School for Girls in Japan young people gather several times a year for instruction and inspiration.

WORK CAMPS are held in many countries. In Thailand, Japan and the Philippines, ecumenical work camps offer young people an opportunity for work, worship and active evangelism. Disciples of Christ sponsored work camps in Jamaica in 1953, 1954 and 1955. Young people attending helped build churches and lay foundations for Union Theological Seminary.

CONTINUED

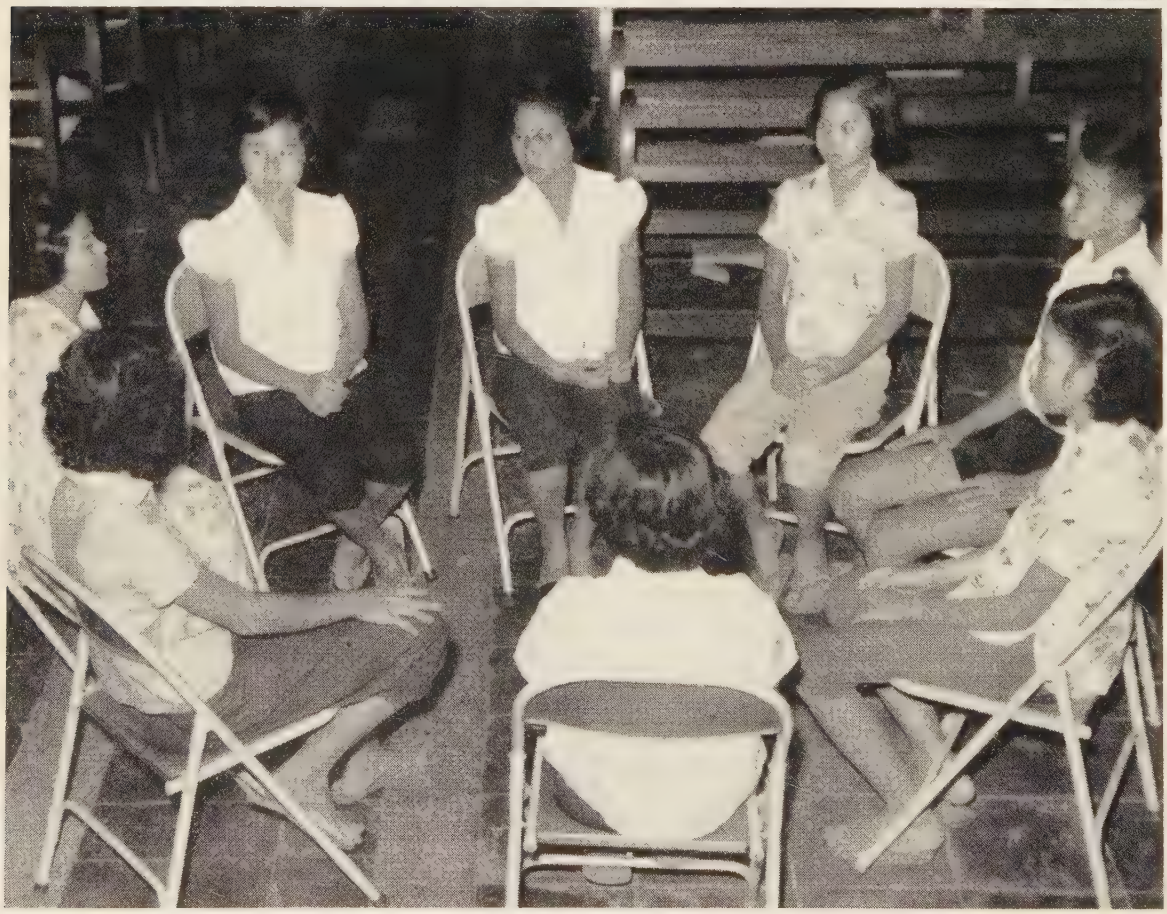
—Ph

UNITED STATES. Members of the 1957 executive committee meet at Missions Building in Indianapolis to plan for the International C.

## *As Young People Meet Together in the Comradeship of Camps and Co*

THAILAND. These members of the youth cabinet meet at the Chinese church in Nakon Pathom to plan a program.

—Photo by Cherryholmes



## *They*

PUERTO

Cherryholmes
ommission.

—Photo by Figueras from Black Star

PHILIPPINES. Young people attend a youth rally at Gastambide Church in a crowded student district of Manila.

*rences*

*ow in the Knowledge of God and Learn to Serve Their Fellow Men*

Delegates to a C.Y.F. conference gather on McLean Conference Grounds. Eighty-three young people and thirteen faculty members attended.

—Photo by Saenz

—Photo by Paul A. Crow, Jr.

Left to right, at Barranquilla, Colombia, are Russell F. Harrison of the World Council on Christian Education, a Disciple; singing sisters from Ecuador; and Elia Peter of India.

# Mission to Latin America

## *U.C.Y.M. Representative at Conference in Colombia Describes His Impressions of Churches and Youth*

By PAUL A. CROW, JR.*

YOUTH and their adult leaders from North and South America gathered in Barranquilla, Colombia, this past December for the United Christian Youth Conference of the Western Hemisphere. Ten representatives of the United Christian Youth Movement of the United States met with delegates from fifteen Latin American countries as well as fraternal leaders from Canada, France, India, Sweden and the United States. This meeting was the first of its nature between youth of the two Americas in almost ten years.

Under the conference theme, "Christian Youth Facing Social Problems," youth leaders grappled with vital matters and common concerns which confront young people of both the north and south.

An atmosphere was provided in which youth of Latin America and the United States could be mutually strengthened in their Christian witness and at the same time come to a more complete understanding and appreciation of the people of neighboring lands. Though neighbors in geography, these youth were distant cousins in cultural heritage.

The keynote of the conference was set by the dynamic sermon of one of the leading evangelical preachers of Colombia. The meaning of his words was clear for the delegates. The church has too long attempted to escape its responsibility as a guide to a sick society, he said. It is to this kind of world that Christian youth are called to be a leavening influence.

The framework of the inter-American consultation centered around four topics. The U. S. delegation, with the aid of competent translators, made presentations regarding "The Problem of Racial Prejudice in the United States" and "The Responsibility of Youth in the Witness of the Church and in Public Life."

Just prior to the Western Hemisphere conference, youth from the Caribbean area and from Central and South America met in Barranquilla for the Fourth Congress of the Union of Latin American Evangelical Youth. The North American team shared in this assembly as fraternal delegates, observing the work of this international youth movement. Its theme was "Good News to the Poor and Liberty to the Captives!" Representatives from national youth movements of some thirteen Latin American countries revolved their discussions and planning around "Religious Liberty," "Social Justice" and "Evangelism."

It was highly significant that conferences of Protestant youth met in Colombia. For in the past few years Protestants, or as they prefer to be called, *evangelicals,* have experienced intense pressure and even persecution for their religious beliefs.

THE Colombian constitution states: "No one shall be molested because of his religious opinions, nor compelled by the authorities to profess beliefs, nor observe practices contrary to his conscience." Yet since 1948 in this Roman-Catholic-dominated country several hundred Protestant schools have been closed, church buildings have been destroyed, and persons have been killed because of their faith. In spite of this fact the enthusiasm of the Congress and the Conference was heightened towards making the evangelical word heard by the youth of Latin America.

As evidenced by the conference, youth and students in the countries "south of the border" are awakening to the demands of the Christian life. They are beginning to see their role as one of Christian involvement in the world about them.

Two factors have caused Latin American youth and students not to associate their faith with everyday practice. One is seen in the political upheaval which has plagued the Latin American climate. In numerous republics the growing pains of political independence have lingered on almost as permanent ailments. With such forces coming to bear on their lives, youth are caught in a maze of confusion as to what is the Christian's role in such a world.

A SECOND factor, and one which probably contributes to the first, is the failure of the churches to integrate youth into their ongoing program. In light of this effect one can see wisdom in recognizing that unless young people, regardless of country or communion, are full participants in the church of today, they will not be the church of tomorrow. These factors are being dealt with now, and Latin American youth are rising to face the responsibility of the hour.

Latin America stands as a challenge to present-day missions which cannot be overlooked. Even with insufficient staff and inadequate finances, the Protestant community is growing. One church leader in Colombia reports a forty per cent increase in evangelical membership in the past eight years. Thousands of Latin Americans who previously were nominal Christians are breaking away from tradition and discovering a freshness of faith in Christ.

Not only is this increase in numbers, but there is also an expansion in the effectiveness of the total program of the evangelical churches. National leaders are assuming more responsible positions of leadership. For Disciples of Christ a glowing example is Puerto Rico. These signs of encouragement, if given support, will offer even greater promise in the immediate future.

BUT another side remains to be considered in the urgency of the Latin American scene. It is not a challenge of quite such promise. Rather, it is a vicious contest between poverty and materialism in which human lives are the stakes.

Two countries illustrate the contrast. Haiti, one of the few Negro republics in the world and the most populated country in the Western Hemisphere, is a country marked with economic deprivation and all that it brings with it. Someone has estimated that almost all of the country's wealth is in the hands of four per cent of the population. Only a small per cent of the people have sufficient food.

In contrast is the materialism shown in the country of Venezuela, with its oil-supported economy. It is almost as if its towering buildings of modernistic architecture and its multi-million-dollar highway were but hollow signs of a society in which the dollar has become the standard of all values.

These two conditions are a picture of spiritual needs—needs which can be satisfied through the fulfillment of the mission of the church.

*Mr. Crow, a student at The College of the Bible, Lexington, Kentucky, was a representative from the United Christian Youth Movement at the youth conferences in Colombia.

# For God and the Philippines

## *Disciples Sponsor a Christian "School of Democracy" at Vigan*

By HUBERT REYNOLDS*

WHEN Vigan Community Center recently added boxing to the many other sports on its program, the staff members immediately were struck with the unusual boxing style displayed by the Filipinos. Where did it come from? Why did the people box like this?

Gradually the source became known. From casual observation of fighting cocks practicing along the highway one could see the connection. The inexperienced fighters were using the same stance and techniques as were these fowl—standing without jabbing, then swinging at each other with a continuing barrage.

Boxing is not a big part of the program of the Vigan Community Center, operated by Disciples of Christ in the lowlands of Ilocos Sur. It is only the latest addition in a continuously expanding program. While boxing is popular with men and boys, it is only an experiment so far at the center. If it seems to be making a contribution towards eliminating fighting with knives and guns—which is a social blight in this area—then it will prove its value. At the same time, we are working toward the practice of a higher goal expressed in the Chinese adage, "He who strikes the first blow has lost the argument."

The Vigan Community Center was started on June 1, 1953. It was a replacement for the former Bible Training School, whose program had been shifted to the Abra Mountain High School, the Apayao Christian Academy, and the theological department of Northern Christian College at Laoag.

THE first two years were especially difficult since we had to start from scratch. The board of trustees did not know what social work was and the staff had no previous experience or training in this field. Nevertheless, through a program of in-service training, the board and staff have come a long way. The center is not an agency of direct evangelism, but it has proved its ability to win friends and influence society.

As a social work agency, the Vigan Community Center serves all people without prejudice or discrimination because of class, race or creed. It is a "school of democracy"—non-partisan as well as non-sectarian. Through everything it does it is deeply Christian, remembering Jesus' words, " . . . as you did it to one of the least of these my brethren, you did it to me." The center is dedicated "To God and Country."

Throughout Southeast Asia a revolutionary, rapidly changing situation prevails. In Vigan, the old northern capital of the former Spanish regime, much of the medieval Spanish Catholic dictatorial cultural pattern still exists. But even this is changing. The values of real democracy and applied religion are getting more opportunity for expression. Now is a great time for the leaven of the work of the Vigan Community Center.

Social work consists of three major aspects: group work, case work and community organization. The staff of the Vigan Community Center is valiantly trying to do all three on a small subsidy of $1,750 a year.

When the visitor comes to the center he may get the impression that the only thing we are doing is group work, for he can see the activities of many clubs, teams and interest groups. All age groups are served, from kindergarten children on up to those in old age. Sports, music, art, folk dancing, drama, social and table games, library reading, and study are all encouraged. Special courses in sewing, typing, music, coaching and officiating are offered. Dormitory space with kitchen and dining room is provided students from out of town. These are the more obvious parts of our program.

CASE work is just as important but not as obvious. Good group work and case work go hand in hand. Character education and personality growth best come about through highly individualized groups. Each person who participates in a group is known and understood in terms of his own interests and needs. Group dynamics come into play. Records are kept on file about every person in relation to the center, his home and school, or work. Even the delinquent or pre-delinquent is accepted and special attention is given to him. Extension work is done with the prisoners of the provincial jail.

Community organization likewise is not so obvious, yet it is of great importance in the work of the Vigan Community Center.

IN 1954 the center was instrumental in establishing the Vigan A.C.C.F.A. (Agricultural Cooperative Credit and Financing Administration) and FACOMA (Farmers' Cooperative and Marketing Association). By now this group has grown strong and is a major element in the economic life of the people, especially in the twenty-nine *barrios* (villages) of Vigan. The middleman—often a Chinese with capital—no longer enjoys a monopoly. The little farmer is beginning to drop off his medieval class psychology and to feel his own strength. Cooperation is teaching the democratic process at the grass roots level, so very necessary in overcoming old attitudes of dependence ingrained from the past.

Leprosy is at a relatively high rate in this place. Through the persistent efforts of the center almost from the beginning of its existence, we are now getting results. Superstition and ignorance had to be overcome at the *barrio* level. It had to be done twice, because of an election and the naming of new officers.

At long last, public opinion has been won over to a medical answer to the problem. The national government has earmarked $175,000 for a leprosarium. To get

*(Continued on page 42)*

**In the photo below, high-school-age youth at Vigan draw maps to illustrate sites of Old Testament stories. The community center offers activities for all ages and provides dormitory space with kitchen and dining room facilities for those coming from a distance.**

—RNS Photo

*Mr. Reynolds is a missionary in Vigan, Ilocos Sur, the Philippines, with The United Christian Missionary Society.

# Classroom and Campus

*edited by H. L. Smith*

### Atlantic Christian College
### Wilson, North Carolina

DR. Arthur D. Wenger will be inaugurated May 3 as eighth president of the college. The Honorable Luther H. Hodges, governor of North Carolina, will be the speaker. Dr. Harlie L. Smith, president of the Board of Higher Education of Disciples of Christ, will present the presidential charge. Following the program a reception honoring both Dr. Wenger and Governor Hodges will be held in Harper Hall. Dr. R. B. Cutlip, dean of the college, is in charge of plans for the day.

The board of trustees voted to add the Bachelor of Science degree in five departments, beginning next fall, to cover ten areas of study. This additional offering will allow students a more workable schedule, with an offer of more elective courses and provision for students to pursue more specialized courses in those fields than is now permissible. Furthermore, there will be the addition of required courses in art and music under both the A.B. and the B.S. courses of study.

Five new members have been elected to the board. They are H. Leman Barnhill of Williamston, W. L. Kennedy of Newton Grove, Z. B. T. Cox of Farmville, Dr. Millard P. Burt of Raleigh, and M. D. Jones of Arapahoe.

### Bethany College
### Bethany, West Virginia

In addition to earlier announcements, Bethany will award honorary degrees to Dr. Paul D. Shafer, president of Packer Collegiate Institute, and to D. Ervin Sheets, general representative of the Pension Fund, Disciples of Christ. Both men are alumni.

Approximately $75,000 in year-end gifts came to the college in 1956 as a result of the growing interest in the development of the institution.

Harold H. Wilke, the jack-of-all-vocational-pursuits who was born without arms, was the keynote speaker at the annual two-day career conference in March. He is a writer, teacher, lecturer, therapist, and minister who holds four academic degrees. Representatives of business and professions from throughout the northeastern part of the United States attended the conference to advise, guide and interview students in their choice of vocations.

A Hungarian student who helped defend Budapest against Russian armored divisions is now enrolled here. Planning to major in medicine, Charles Kiss is using his first semester to learn the English language.

### Chapman College
### Orange, California

Nine seniors are named in this year's *Who's Who Among Students in American Colleges and Universities.* They are Kenneth R. Atchison, Carol E. Bartell, Dianne R. Burrell, Darrell M. Burrell, Janice A. McCurry, Curtiss D. Moody, Jim J. Moore, David C. Smith, and Jeri L. Tedrowe.

The new dormitory plans are progressing. Eight acres near the athletic field are in escrow. An $800,000 loan on a 40-year self-liquidating basis has been set up. The new building will house 266 students.

The Alumni Association has 104 graduates either in pulpits or in other specialized church work in the churches in California, with a total of 167 in religious work throughout the world.

The student body this term has totaled 381 as against 359 last year. Night classes and summer schools make a total of about 800. Sixty per cent of these are from the Christian churches. Fifty southern California churches are represented.

### Christian College
### Columbia, Missouri

Religion in Life Week was observed March 4-7. Students worked with the Columbia Students' Religious Council, comprising representatives from Christian, Stephens College and the University of Missouri. The Vesper Board, with Mrs. David Stis as faculty adviser, was sponsor on the Christian campus.

The theme was "What Do I Stand For?" Morning meditations, daily seminars and vesper services gave students an opportunity to discuss religion in life and to hear spiritual leaders.

### The College of the Bible
### Lexington, Kentucky

Dr. Howard E. Short, professor of church history, has accepted responsibility from the Council on Christian Unity in organizing "ecumenical conversation" groups on the subject "The Nature of the Unity We Seek." These groups across the United States will send their findings to Dr. Short to be used for reference at the Faith and Order Study Conference at Oberlin, Ohio, Sept. 3 to 10.

Dr. Short is a delegate of Disciples of Christ to the conference as he was to the Third World Conference of Faith and Order at Lund, Sweden, in 1952.

The 75 groups organized by Dr. Short held discussions through the months leading up to Easter. Dr. Paul S. Minear of Yale Divinity School has organized sixteen other like groups.

### Culver-Stockton College
### Canton, Missouri

The Gardner-Denver Foundation of Quincy has established two science scholarships which will be awarded to qualifying students at the end of their sophomore year. The grants will total $1,000. Candidates must meet the requirements of being prospective majors for the junior year in physics, chemistry or mathematics, and must intend to be graduated from Culver-Stockton.

Marvin R. Rannabarger, a high school student from Kansas City, Mo., earned the top award in the Competitive Honor Scholarship program. This award is $1,000. Second and third place winners received $500 and $250 respectively.

### Drury School of Religion
### Springfield, Missouri

Drury College, served by the School of Religion as its department of religion, has been included on a list of fifty American colleges and universities that lead in scientific productivity, according to the December, 1956, *Bulletin of the American Association*

## Chapman Welcomes Its New President

"A liberal arts education is one that builds faith in a democracy and in Christianity because it has a faith to build," said Dr. John L. Davis in an address given when he assumed the presidency of Chapman College in Orange, California. "A liberal arts education was originally designed for only a few citizens—free men—as opposed to the vocational training of slaves. Nowadays, in our free American society, a liberal arts education is available to everybody."

—Dean D. Hesketh Photo

Dr. Davis, at left, is welcomed by Fanny S. Carlton, librarian, Hiram graduate; Mrs. Olive Long, asst. librarian, Eureka graduate; John C. Long, head of the area of communications, Eureka graduate; and J. E. Wilkinson, president of the board of trustees of Chapman College.

## Christian College Receives Communion Set

**Students use a communion set received and dedicated to the memory of the late Dr. James C. Miller, Christian College president who died last November. The memorial was sponsored by the Student Government Association, and the dedication service was sponsored by the Vesper Board, planning body for the regular Thursday night vespers held in the college chapel throughout the school year. Left to right are Bonnie Brackebusch, Carolyn Wynn, Connie Cline, Vesper Board president, and Jane Canedy.**

*of Petroleum Geologists.* One of the objectives of Drury's new chaplaincy program, headed by Roy Rutherford, is to make the Christian faith a vital force in the educa tional experience of future doctors, engineers and scientists now in training on the campus.

The Drury Homecoming queen this year was Miss Louise Howard, daughter of a Disciples' minister, Guy Howard, the well-known "Walkin' Preacher of the Ozarks."

Among the names appearing on the Dean's Honor Roll were five Disciples' ministerial students: Rosalie Hart, Clever; Leo Oliver, Duenweg; Sara Munyon, Camdenton; David Lawrence, Springfield; and Eugene Akeman, Slater. There is a total enrollment of 240 Drury students in the School of Religion classes this semester.

### Eureka College
### Eureka, Illinois

Celebrating the 102nd anniversary of Founders' Day, the college held a convocation in the Christian church. The speaker was Dr. John L. Davis, president of Chapman College and formerly dean of Hiram College. Dr. Davis, who is an alumnus of the college, chose for his topic "An Itch for Heavenly Grass," taking this subject from lines of Tennessee Williams.

Music was by the Chapel Choir under the direction of Professor Royal Humbert, with Mrs. Humbert at the organ. The honorary degree of Doctor of Laws was bestowed upon Dr. Davis.

The convocation was preceded by a faculty dinner at Lida's Wood and was followed by a reception honoring Dr. Davis, which was held in the Parish Hall of the Church.

### Hiram College
### Hiram, Ohio

Dr. Herald B. Monroe, general secretary of the Ohio Christian Missionary Society, has been teaching this semester the one-hour course in pastoral problems offered each year by the college.

This course of study, elected by students going into full-time Christian vocations and open to both men and women, deals with the techniques of conducting services of worship and other duties for student pastors.

### Midway Junior College
### Midway, Kentucky

Miss Janell Winchell of Lexington assumed her duties on March 21 as admissions counselor for the school. Miss Winchell will give guidance to all prospective eligible students concerning the opportunities open to them educationally through the college.

Miss Winchell graduated from Midway Junior College in 1954 and from Lynchburg College in 1956. At present she is attending The College of the Bible.

### Phillips University
### Enid, Oklahoma

The Golden Anniversary schedule calls for three big events and monthly departmental observances. It will be celebrated with a festival on Sept. 17 in which the university will cooperate with the Cherokee Strip Association and the Enid Ministerial Association. The second event will be the celebration of Founders' Day in October at which time the "first families" of the university will be present. The third event will be at commencement time in May, 1958.

Enrollment for the current term is 1,057, with 886 full-time students, an increase of 47 over enrollment of a year ago.

Religious news is broadcast over radio station KCRC, Enid, at 12:45 P.M. every Sunday. Members of the faculty or staff of Phillips have been presenting these programs for a four-week period each. The same station broadcasts a 14-minute program at noon each Saturday entitled "Phillips Footnotes."

### School of Religion
### Butler University
### Indianapolis, Indiana

The School of Religion and the Board of Higher Education were co-sponsors of a Conference on the Ministry. Thirty-five students from 17 colleges and universities attended. The purpose was to bring to the attention of non-ministerial students the work of the various ministries of the church.

The annual lectureship of the School of Religion and the Indiana Christian Ministers Retreat was held jointly. Dr. W. E. Garrison, head of the Department of Philosophy in Religion at the University of Houston, was the lecturer.

Special features of the summer include a Pastoral Counseling Institute, June 11 to 28, with Dr. Seward Hiltner, professor of Pastoral Theology, Federated Faculty, University of Chicago, as visiting professor; a Children's Choir Institute, July 2 to 19, with Mrs. Ruth Krehbiel Jacobs, Santa Barbara, Calif., as the visiting professor; a Drama Workshop for Television and Church, June 10 to 28, with Dr. A. R. Edyvean, head of the Department of Speech, along with his staff, directing.

George C. Stuart, pastor of First Christian Church, Bloomington, Ill., has been appointed to the Department of Preaching and Administration, effective Sept. 1.

### Texas Christian University
### Fort Worth, Texas

Students from 44 states and from 21 foreign countries were among the record-breaking enrollment of 8,512 at the university during the 1956-57 school year, President M. E. Sadler reported to the annual trustees' meeting. Total increase was 29.6 per cent over 1955-1956. Forty-two religious groups were represented.

The work of remodeling and tripling the size of Mary Couts Burnett Library will be started this spring, Dr. Sadler said. This badly-needed project was endorsed by the state conventions of Texas, New Mexico and Louisiana, and most of the necessary funds of some $1,200,000 have been secured with the support of churches and friends of those areas. Dr. O. James Sowell, executive director of development, along with his staff members, Dr. Lee Pierce and J. Allan Watson, conducted the campaign.

With Dr. G. Curtis Jones of St. Louis as the speaker, T.C.U. had one of the best Religious Emphasis Weeks in history. The minister of the Union Avenue Christian Church spoke to three campus-wide convocations and held many conferences with students and faculty.

New books by two members of T.C.U.'s Brite College of the Bible faculty have just been published. They are *Finding Holy Ground,* by Dr. Harold L. Lunger, professor of Christian ethics, and *The Layman Reads His Bible,* by Dr. Jack Suggs, associate professor of New Testament.

The Archbishop of Canterbury, the Right Reverend Geoffrey Fisher, and Dr. Martin Niemoller, Secretary for Foreign Affairs of the Evangelical (United) Church in Germany, have arranged to meet members of the study tour group directed by Dr. A. T. DeGroot this summer.

# Purposeful Summer Experiences

MISSIONARY education is the area of interest suggested for summer activities during 1957. This emphasis of Disciples of Christ for the year fits well into summer experiences. In family camps the interest might be centered around the idea, "Our Family a World Family." In laboratory training experiences it can be integrated into the various activities at different points of the program. In adult conferences specific courses as well as vesper messages and interest groups can highlight this brotherhood emphasis.

Summer programs sponsored by the church offer purposeful activities which lead to pleasant and creative experiences for all ages. A conferee at a 1956 adult conference remarked as the conference closed: "I never dreamed that there was such a place with so much inspiration and information." Another wrote, "If they really knew what went on here they would make every effort to attend." A parent at a family camp commented, "This is a wonderful experience for the whole family"; and another said, "This family camp is vastly underrated by most of the members of our church."

A schedule of places and dates for 1957 laboratory schools, adult conferences, and family camps is given below. The following code explains the summer activity:

Italics—Laboratory Training Experiences
Regular type—Adult Conferences
Regular type with asterisk (*)—Family Camps
Regular type with (m)—Adult Missionary Conferences

—G. Harris from Black Star

"What's this, Daddy?" Parents and children in a family camp explore the wonders of God's world.

| State | Place | Date |
|---|---|---|
| Arkansas | *Rogers* | May 26-31 |
| | *Little Rock* | June 2-7 |
| | Mt.Sequoyah(m) | June 30-July 5 |
| | Bull Shoals | August 29-31 |
| Calif., N. | *Oakland* | June 16-22 |
| | CampMillwood* | June 29-July 5 |
| | Asilomar (m) | August 2-7 |
| Calif., S. | *Redondo Beach* | June 24-28 |
| | *San Diego* | July 15-19 |
| | Camp Seeley | Aug. 31-Sept. 2 |
| | Camp Radford | Aug. 31-Sept. 2 |
| Canada | Selkirk, Ont.* | July 1-7 |
| Capital Area | Bethany Beach, Del. | July 14-20 |
| | Bethany Beach, Del.* | July 21-26 |
| Colorado | Estes Park (m) | June 16-22 |
| Ga., Fla., S. Car. | *Atlanta, Ga.* | June 17-28 |
| | *Macon, Ga.* | Aug. 11-16 |
| | Silver Springs, Fla. | June 22-26 |
| | Silver Springs (Fla.Y.Adult) | Sept. 3-7 |
| Idaho, S. Utah | Ketchum, Ida.* | August 12-18 |
| Illinois-Wisconsin | *Waukegan* | May 17-19 |
| | Hamilton* | June 16-22 |
| | Hamilton* | June 30-July 6 |
| | Northwestern Univ. (m) | August 5-9 |
| Indiana | *Muncie* | March 17-23 |
| | *Butler School of Religion* | March-April |
| | Indian Lake* | Aug. 30-Sept. 2 |
| Iowa-Minn.-S. Dakota, N. Dakota | *Bloomfield, Ia.* | July 7-12 |
| | *Fairbault, Minn.* | July 8-19 |
| | Tipi Wakan* | Aug. 11-17 |
| Kansas | *Beloit* | May 26-June 1 |
| | *Utica* | June 2-8 |
| | *Independence* | July 21-27 |
| Kentucky | *Lexington* | Apr. 28-May 3 |
| | Lincoln Ridge | July 21-27 |
| Louisiana | Lake Bistineau* | Aug. 10-14 |
| Massachusetts | Northfield (m) | July 1-8 |
| Michigan | *Pilgrim Haven* | July 7-13 |
| | Crystal Beach* | July 14-20 |
| | Crystal Beach* | July 21-27 |
| Missouri | *Columbia* | Mar. 31-Apr. 5 |
| | *Hannibal* | June 9-14 |
| | *Independence* | July 7-12 |
| | Yo-co-mo Bluff* | Aug. 4-10 |
| | Crowder State Park* | Aug. 18-23 |
| | Yo-co-mo Bluff | Aug. 31-Sept. 2 |
| Nebraska | Westminster Woods* | Aug. 31-Sept. 2 |
| N. England, N.Y., N.J., Pa. | Winnipesauke, N.H. | July 6-13 |
| | *Winnipesauke, N.H.* | July 6-13 |
| | *Elmyra, N.Y.* | June 23-28 |
| New York | Silver Bay (m) | July 10-17 |
| | Chautauqua (m) | Aug. 18-23 |
| | Cradle Beach* | Aug. 31-Sept. 2 |
| N. Carolina | *Washington* | March 25-29 |
| | Camp Caroline* | June 16-22 |
| Ohio | Otterbein College | July 21-27 |
| Oklahoma | *Ardmore* | June 9-14 |
| | *Tonkawa* | July 10-19 |
| | *Lawton* | Undecided |
| Oregon | *Eugene* | Mar. 25-Apr. 5 |
| | Twin Rocks Camp* | Aug. 5-9 |
| Tennessee | *Dale Hollow* | June 2-7 |
| | Bethany Hills | July 21-26 |
| Texas | *Fort Worth* | March 3-15 |
| | *Houston* | June 3-7 |
| | Center Point* | June 16-21 |
| | Athens | June 23-28 |
| | Gulf Point | Aug. 11-17 |
| | Athens*? | Oct. 25-27 |
| Virginia | Lynchburg College | July 21-26 |
| Washington-N. Idaho | *Sunnyside* | Jan. 27-Feb. 2 |
| | Gwinwood* | July 12-18 |
| | Zephyr (Y.A. Regional) | July 26-28 |
| | Zephyr | July 28-Aug. 2 |
| W. Virginia | *Bethany* | April 1-12 |
| | Bethany | July 7-12 |

Discussion of important issues goes on in an adult seminar in Bloomington, Indiana.
—Photo Laboratory, Indiana University

Women and WORLD HIGHWAYS

# Impressions of a Women's Assembly

By MARGARET BERHENKE

EDITORIAL NOTE: *Because there have been no previous Quadrennial Assemblies for Disciples' women, we asked a Presbyterian leader to share the following article with World Call readers. The experiences which she relates are very similar to those being planned for the first C.W.F. Quadrennial Assembly, this June 19-23, at Purdue University, West Lafayette, Indiana.*

I WENT to Purdue in 1954, filled with anticipation, for this was to be my first national meeting of Presbyterian Women's Organizations. The preparation had been going on for many months, with recommended reading of Scriptures and other materials, with discussions of proposed policy changes, and with prayer for the eventful days that we would enjoy. Our spirits were made ready for the experiences to come.

There was an air of excitement as we met at the railroad station in Detroit, and much banter in the train as we rolled along. At Fort Wayne a car of delegates from New Jersey was switched onto our train and we began to mix with them, sharing experiences and joining together in joyful anticipation of the meeting. This easy spirit of camaraderie would be one of the characteristics of the week. Other delegates were coming by car, plane, or bus, all converging on the beautiful campus at Purdue. Arriving in Lafayette, we were met by campus buses which took us directly to our dormitories for registration. And suddenly we were there, some of us in women's dormitories and some in men's, many of us sleeping in unaccustomed upper bunks, but all of us welcomed by our hostesses and made comfortable.

IT was only when we met for our first meal that we could fully realize how many of us there were. Not just hundreds, but thousands of Christian women gathered together to worship our Savior Christ, and to plan together for the carrying on of his work. It was a colorful crowd in summer cottons and sensible shoes. The latter we came to appreciate more as the days passed; we walked miles from one activity to another as they were scattered about the campus. There were so many things to do, so many things to see, so many people we wanted to talk to; every moment was precious, and we filled it to the brim.

We stood in line at mealtimes, talking constantly with friends of whose existence we had not been aware last week; we talked to missionaries and staff people whose names we knew, but who became living personalities. We appreciated the delicious food prepared daily in such tremendous quantities, and we were thankful for the many Lafayette women who were giving their service in this way.

We went hopefully to check the mail. It was a happier day for each of us when letters came from home. Otherwise we were isolated from the world and its tensions. No radio, no television, not even the daily papers to distract us from our real concerns. The world could do without us for a week, and it did.

Scattered among the Americans were the foreign guests in the lovely costumes of their various countries. We came to know them as they gave their Christian witness in the general meetings and in their conversation groups. Their presence among us was a constant reminder that we are all one church in fellowship throughout the whole world. As the days passed this fellowship became ever stronger, as we came to know and love women from Maine and Florida, Iowa and Texas, Alaska and Korea, India and Yugoslavia. They were not only our fellow members of churches, but our sisters in Christ.

NOWHERE was this bond more strongly felt than when we were all in our places in the tremendous auditorium. Each day brought a different emphasis of our church's program. We were shown the needs and opportunities that lay near at hand and in all parts of the globe. We felt the urgency of promoting the work of the Kingdom of God as we had never done before. There is so much to do, and each of us is only one person. We heard the testimony of other women who had met this challenge on the mission field and in daily life. We were both humbled and uplifted knowing what they had done.

The unity of such a group of women having a common purpose was warming to the heart, but that was not the thing that would make Purdue forever memorable. It was the living presence of our Lord in our midst. He was seen in the lives of the many committed men and women. We felt his presence early in the morning as we observed our individual devotions. We were conscious of his spirit in the Bible hour, and his love filled every heart in the times of worship. Most moving of all was the communion service, silent except for the clear, dedicated voice of Rosa Page Welch, singing:

*Let us break bread together on our knees,*
*on our knees,*
*Let us break bread together on our knees,*
*on our knees,*
*When I fall on my knees, with my face to*
*the rising sun,*
*O Lord, have mercy on me.*

This was our time of deepest commitment.

Mrs. Berhenke

**Mrs. Luther F. Berhenke is a native of Iowa and was educated at the State University of Iowa. She is the wife of a research chemist and the mother of an eighteen-year-old daughter and a thirteen-year-old son. She has served her local church in many capacities, including church school, choir and women's work. She has recently completed her term as president of Saginaw Presbyterial. She is currently serving on the committee and staff of the Michigan Synodical Leadership Training School and is a member of the long-range planning committee of Alma College. She enjoys sewing, gardening, music and travel.**

ALL too fast the days were slipping by. We chose the women who would be our leaders for the next quadrennium and learned from them what our objectives would be. We heard again the challenge of our work for the coming years, and felt again that urgency—the urgency to carry the Good News to the ends of the earth, that every living soul might know and love our Christ.

We must go home now and take our places once more in our families and in our churches, ready to share with women everywhere the deep concerns, the world-wide fellowship, and the loving spirit of Purdue. We would be surrounded by the commonplace, perform the common tasks of everyday life, meet again the petty or the important problems of our local churches, and face the tensions of the world around us. But, because we had shared in the national meeting, we would have more spiritual resources to meet all these things. Somehow, we would never be the same again.

### World C.W.F. Prayer Topic for May

THAILAND. Pray for the ecumenical mission that includes Thai, Chinese, Filipino, British, and American workers; for the newly opened station at Banpong.

### Memorize Romans 12

Christian Women's Fellowship members are urged to memorize the 12th chapter of Romans in preparation for the Quadrennial Assembly. Those attending will repeat it as a part of the worship experience on Thursday evening, June 20. The King James version will be used.

# Echoes— *from Everywhere*

### Workers in India Interview Vinobaji

SOME of us had the privilege of walking with Vinobaji, the rural prophet of India who walks from village to village asking those who have an abundance of land to share with those who have none.

He graciously gave us an interview as we walked, and we were impressed with his all-embracing humility and deep faith which are having a profound influence throughout all of rural India. It is said that he is creating the climate that is the spiritual atmosphere in which larger rural developments can be effective.

We as Christians could learn much from him. We should not fear that we will lose anything in so identifying ourselves.

Rather we should be on guard lest we be left behind.

—Keith B. Salmonson, Disciples' missionary, and others

*Rural Missions*

### Chaplain Writes Of Work in Italy

During the month of December the USNS *Shenandoah,* two destroyers and two tenders came into the port of Livorno without a Protestant chaplain aboard and I was asked to hold services aboard the *Shenandoah* for her crew and the crews of the vessels tied alongside. Also used buses to bring men from the fleet to Camp Darby for Christmas Eve communion services. . . . Unusually large attendance at all the Christmas activities of the post.

Our chapel group worked closely with the Waldensian church in Livorno, which is the only Protestant group working in the area. We are expecting the Waldensian pastor to visit us and speak to our chapel congregation about the difficulties and challenges that Protestants in Italy face.

Have been here two months but am coming to love Italy very much. Feel very fortunate to be one of the handful of chaplains serving our troops in Italy.

—Chaplain (Capt.) Robert R. Eisenlauer

*The Disciple Chaplain*

### Last Weeks of School In Congo Bring "Harvest"

The last weeks of school in Congo are like the harvest season on a farm. It is like the land owner who sent his helpers out to plant and tend and then at harvest time sent his stewards to gather in the crop. But there the comparison stops because the teachers sent to examine the school at the close of the year are gladly and cordially welcomed.

We send the teachers into the villages to gather the children around them for school. We perhaps visit them once during the year. Then at the close of the term a missionary or an African teacher visits each school to examine the pupils, check on the school materials and counsel the teachers. Coincidental with the school examinations are the ingatherings when the church examines and baptizes all who have been in the followers' classes. Many of these are pupils from the schools. We are eager that the harvest of the spirit equal that of the mind.

A week before the station closed for the term last year, fifty-two of our pupils were baptized, making our student body well over ninety per cent Christian. A few days later a class of thirty-seven was baptized at Ifumo Isaka. A week later we received a letter from one of the teachers there, saying that three girls hadn't been able to be present to be baptized and wanted to come to Ifumo for a special service. He concluded, "They love Jesus and want to obey him." At noon the next day they were led by one of our pastors to the river where they made the good confession and were baptized. They had walked twelve miles that morning to fulfill the command of Jesus.

—Faith McCracken

*Ifumo, Belgian Congo*

### Japanese on Hachijo Island Respond to Week-long Program

The Greater Tokyo area has six churches of the United Church of Christ that were established by Disciples of Christ. The limits of Tokyo city are so wide that the distance between the two churches farthest apart is more than a hundred and sixty miles! It will be easier to understand this fact when we add that Tokyo extends governmental jurisdiction over some seven islands in the Pacific Ocean; and on one of these, the Island of Hachijo (13,000 population), is located one of our oldest churches, established nearly half a century ago by missionary Fred E. Hagin.

One of the early ministers of the Hachijo church—who was in fact pastor there at the time the present chapel was constructed—was happy to be able, recently, to revisit the island. Mitsue Tomono, 68 years old, was one of a team of three who made a one-week evangelistic trip to Hachijo in October, 1956. He, together with missionary Kenneth Hendricks and an outstanding laywoman, Mrs. Masako Munakata, held special meetings in various parts of the island and reached many of the most influential people.

Especially significant were the meetings addressed by Mrs. Munakata and chiefly attended by women. A consultant for the Court of Domestic Relations, she thrilled her hearers by taking up the everyday problems of the home and family and showing how the Christian life and spirit can solve them.

Mr. Tomono's return, after fifteen years, helped stir up renewed interest on the part of some old-timers who had been a bit less than "active members." His preaching was colorful and straight from the shoulder and challenged the young folk as well as their elders.

—Kenneth C. Hendricks

*Tokyo, Japan*

### Philippine Churches Hold "Operation Rapid Growth"

"Operation Rapid Growth" was a survey conducted until the end of March in the United Church of Christ constituency in the Philippines. Implementing the recommendation of the former presiding bishop, Enrique Sobrepeña, two American specialists—Dr. Donald McGavran and Dr. Earl H. Cressy—were invited to perform the survey for evangelical purposes of the United Church of Christ.

(Dr. McGavran is a missionary to India with The United Christian Missionary Society who is performing special service.)

Objective, as Dr. McGavran put it, was "to discover where opportunities are being brought up, and how greater church growth can be obtained." Dr. Cressy stated that he specifically would like to "find what churches are making most rapid and solid growth and what methods have been most fruitful in bringing this about."

The survey team studied the rural and city or big town areas. Dr. McGavran has studied the rural areas, where rapid growth of the churches is noted. Dr. Cressy's study has been in the city or big town areas.

—*Philippine Christian Advance*

## Latin Americans Buy Literature

Latin Americans are increasing their purchases of evangelical (Protestant) literature, recent reports indicate. Missionaries find that the publishing and distribution of books and pamphlets is an effective method of education and evangelism. At right, Byron Spice, missionary in Paraguay with The United Christian Missionary Society, sells evangelical books in Asunción.

—Photo by Allin Sharp

# Missionary Worship Service

## Theme: *The Light We Walk In*

### JUNE

### The Light Is Life Everlasting

DIRECTIONS FOR THE WORSHIP CENTER:

The Philippine Board of Missions of the United Church of Christ in the Philippines has designed an insignia for the United Church. The insignia is heart-shaped—the heart enclosing a map of the Southeast Asian countries, with a cross located at the center. *(See page 6 of your program Supplement.)* Make an enlarged replica of this symbol for your worship center. Green vines—and candles if desired—may be used as a part of the arrangement.

HYMN: "Fairest Lord Jesus" *(Christian Worship: A Hymnal,* page 261)

SCRIPTURE: In him was life, and the life was the light of men. *(John 1:4)*

PRAYER:

O thou holy One, who inhabitest eternity, and hast visited us with the inward vision of thy glory; we bow our hearts before thee that we may obtain that grace which thou hast promised to the lowly; through Jesus Christ our Lord.[1]

*The Lord's Prayer may be repeated in unison following this prayer.*

LEADER: A Philippine proverb says, "Lift up your eyes and you will see the stars." Christians are like stars. There are many shining examples of those who have served in the Philippines and whose good works will shine more and more unto the perfect day.

Josefa Abiertas is one of the finest examples. While studying in the Philippine Law School she attended services at our former student church on Taft Avenue in Manila. The real secret of her study of law was her conviction that girls should prepare to save her country and the world. Commencement at the law school found Josefa delivering her valedictory, entitled "A Filipina Woman's Best Gift to Her Country." She unfolded her idea of a noble woman, closing with this sentence: "We will live, and gladly will we die, if through our sufferings there may rise from the blue waters of the Pacific a Philippine republic, proud not only of her sons, but proud, yea, doubly proud, of her loyal daughters."

Josefa became the first president of the Women's Christian Temperance Union in the Philippines. She not only worked for temperance, but with her colleagues she was instrumental in ridding Manila of the city's red light district. Her indignation blazed against gambling and cock pits. She championed woman's suffrage. Thanks to Josefa and other leaders, women not only have a right to vote today in the Philippines but also exert a tremendous influence for good in all walks of life.

"What is a Christian?" she asked in a youth meeting. "In the simplest meaning of the word, he is Christ's man. Christ sets us free from ourselves and leads us out into a glorious world of service for God and humanity."

Josefa's strong soul hurled her frail body into the battle for Christ and a better world. After her death, Dr. Frank Laubach wrote concerning her, "Josefa is more alive today than the day she breathed her last breath. The causes for which she strove are living on, and she lives in them. When men and women like Josefa shall dwell in every village of those fair Islands, what a light our 'daughter republic' will be, for Asia and the world!"[2]

In the book of Daniel we read: *And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever (Daniel 12:3).* We think of great numbers of Christians serving today in the Philippines:

Bible women teaching little children, students witnessing in dormitories and schools, nurses and doctors ministering to the sick, lepers telling the Good News to fellow lepers, translators painstakingly preparing the Bible in the languages of the Filipinos, ministers preaching in churches and market places, teachers exerting a Christian influence in schools and colleges, agricultural missionaries working with government agents in a great effort for abundant living, literacy workers promoting the "Each One, Teach One" program, and Christian parents encouraging their sons to become ministers of the gospel.

Mrs. DeLoris Stevenson in her fascinating book, *Land of the Morning,* says: "The Philippines is truly a land of tomorrow. The only Christian nation in the Orient, daughter of the American republic, and self-styled 'show window of democracy in the Orient,' this young nation can lead the way for all of Southeast Asia. We found here a frontier spirit, a faith in the future, the mind and temper that builds a new world."[3]

OFFERTORY PRAYER:

Our Heavenly Father, we make our offering with thanksgiving for all Christians who have labored in the past in the Philippines and for those who are serving now. We thank thee for the Philippine churches that are sending missionaries to carry the light of Jesus Christ to other people of Southeast Asia. May thy Kingdom come and thy will be done on earth as it is in heaven. Amen.

HYMN: "Jesus Shall Reign" *(Christian Worship: A Hymnal, 527)*

FELLOWSHIP BENEDICTION

—DAISY MCLIN HUBER

[1]From *Book of Common Worship.* Copyright 1932, The Presbyterian Board of Christian Education, used by permission.

[2]From *Seven Thousand Emeralds.* Used by permission of Friendship Press.

[3]Used by permission. Christian Board of Publication.

## In Memoriam

*Mrs. Glenn McClure, Mrs. Fey Willey,* members of the missionary society in Cameron, Ill. Mrs. Willey was the minister's wife.

*Mrs. Elvira Strand,* Mar. 21, Chicago Heights, Ill. A former Sunday school teacher and member of the C.W.F. A descendent of Major Henry Filmer, born in England in 1607 and a member of the House of Burgesses from James City, Va. in 1642. Age 82.

*Mrs. F. Adaline (Strait) Swift,* Jan. 7, El Cerrito, Calif. A member of the Christian church for 50 years, and recently of University Church, Berkeley, Calif. A devoted wife and mother.

*Mrs. Loka Wyndham Rigby,* Dec. 26, 1956, Moncks Corner, S. Car. Lifelong Disciple who helped organize the First Christian Church. Always interested in community affairs, active in the Eastern Star, and was postmistress for 21 years. Age 79.

*Mrs. Fred E. Meaders,* Mar. 7, Ft. Worth, Texas. Widow of a Disciples' minister who held pastorates in Kansas and Oklahoma. Member of University Church since 1932. A devoted Christian and loyal worker who loved her church.

*Mrs. Laura (Hull) Forebellar,* Feb. 19, Poestenkill, N.Y. Oldest member of the Poestenkill Church of Christ. She was a devoted Christian mother and faithful church member. Age 88.

*Mrs. Marshall Floore, Sr.,* Jan. 4, Jeffersontown, Ky. Faithful steward, first president of organized C.W.F. work in the Christian church. Leading spirit in all organizations. A true Christian.

*Miss Etta Hartford,* Jan. 21, Hutchinson, Kans. A lifelong member of the Christian church, and a charter member of Park Place Church. Active in all church affairs.

*Mrs. Anna Boling,* Dec. 30, 1956, Hannibal, Mo. A member of Spalding Christian Church since early childhood. Her keen mind for memorizing Scripture and her love for all mankind made her life a "precious memory" to all.

*Mrs. Anna R. Spaulding,* Feb. 20, New York City. A member of Park Ave. Christian Church. She was interested in all phases of church life, but especially Christian education and missions. A church school teacher and leader in women's organizations. Age 83.

*Mrs. Myrtle M. Phillips,* Feb. 24, Evansville, Ind. Served the Barker Avenue Church for many years. She was vice-president of C.W.F. at time of her death, a deaconess and assistant teacher of the women's class.

*Mrs. Fanny Phillips Garten,* Feb. 26, Poseyville, Ind. She was secretary for her C.W.F. at time of death.

*Mrs. Aerial Dorsey,* Jan. 22, Edinburg, Ind. Faithful member of First Christian Church and C.W.F. She gave generously both to the church and to benevolence.

# For Adult Mission Study

Theme

*Southeast Asia*

## June

### United Witness in the Philippines

THE program this month is called "United Witness in the Philippines." The purpose of this study is to learn to understand what the United Church of Christ in the Philippines is and what it does. If you use the program as it is written, you will see the United Church through the eyes of a mission administrator, a pastor of the United Church, a Bilaan *(bee-lah-ahn')* tribeswoman, a United Church member, a Filipina foreign missionary, the pastor of a Manila church, and an American missionary.

Each of these persons tells how the United Church looks through his window. Seeing the church through the eyes of real people makes it more vivid and alive than trying to see it through facts and figures alone.

The device was suggested in a letter from a Christian Women's Fellowship member in one of the western states. She had used it very effectively for a program in her home. This adaptation should be equally effective, and we are all indebted to her for sharing her excellent idea.

You are referred to the excellent article, "Filipino Christians Want Church Union," by Juan F. Santos, in the March issue of World Call, for a glimpse of the United Church through other eyes.

#### The Worship Service

The worship theme for June is "The Light We Walk In: The Light Is Life Everlasting." This worship service, like the two which preceded it, was written by Daisy McLin Huber. Mr. and Mrs. Allen Huber served in the Philippines from 1926 until 1933 when the depression brought them home. They returned in 1937 and were in the Philippines during the war years.

#### How the United Church Came to Be

When the first missionaries went to the Philippines in 1900, they were aware of the need for a united Protestant witness. Small groups belonging to one or another branch of Protestantism could scarcely hope to make much of an impact alone against the centuries-old forces of paganism and the strongly entrenched Roman Catholicism. From the first meetings to discuss comity, the missionaries worked together to present a Christian witness to the Philippines.

Working together through the Federation of Christian Churches and in Union Theological Seminary, the churches through the years found many common principles, beliefs and practices. Four communions—Presbyterian, Congregational, Evangelical United Brethren, Disciples of Christ—found enough areas of agreement to be able to unite in an even closer fellowship. The United Church of Christ in the Philippines was organized in 1948. Its membership makes up no less than one-half of the membership of the Philippine Federation of Christian Churches. (See Folio IV of the Philippine section of the *Southeast Asia Portfolio* for more information about the United Church.)

#### From a Newsletter

The paragraphs below came from a Philippine Newsletter. They were written by one of the younger missionaries who at the time of writing was still engaged in language study.

"In the Ilocano language there are three ways of saying 'we.' There is *ta,* which includes only two. There is *cami,* which includes the speaker's own group, but no outsiders. The speaker would mention his own family, for example, saying *cami.* Then there is *tayo,* which includes the two, the little group, and all who want to come along. The Filipinos, in speaking of their homes, usually say *tayo*—giving a sense of real welcome and of readiness to share. And this sense is borne out by the way in which they respond to visitors in their homes."

The spirit of the United Church is the *tayo* spirit—willing to accept and welcome all who would join its ranks.

#### A Song from the Philippines

How many of you remember Maria Dayaon Garcia? She was Maria Dayaon when she was in the United States, unable—because of the war—to return to the Philippines when she had expected to. She is a graduate of Union Theological Seminary and serves today as head of the Department of Home and Family Life in the Federation of Christian Churches in the Philippines.

One important aspect of her work is the promotion of National Family Week, which in the Philippines is the first week of December every year and is a very important occasion.

The following is a song which Mrs. Garcia teaches in connection with the observance of Family Week. It was written in 1950 by a missionary, Mrs. Carol Dewey, especially for the Home and Family Life Committee of the Federation. Perhaps you would like to keep it and use it some way in connection with Christian Family Life observance in your church.

#### God Bless Our Homes

(Tune: *Stand Up, Stand Up for Jesus)*

God bless and guard our people
  In homes throughout the land;
In Thee may we find wisdom,
  In love united stand.
The noise of strife sounds near us,
  Our lives are not secure;
But, Father, give us courage
  And help us to endure.

Our homes can make our nation
  A bulwark ever strong,
If parents and their children
  Set out to right the wrong.
Our families, if Christian,
  Are links in one strong chain,
That binds one to another
  In work and service sane.

So keep us ever loyal
  Obedient and true;
Quick to discern our weakness,
  Patient to start anew.
O keep us ever building
  Good characters and just,
Each helping, glad and willing,
  Through hope and faith and trust.*

*From *Family Week Guide Book,* 1950, published by the Philippine Federation of Christian Churches. Used by permission.

**Where Ilocano is spoken, the country is mountainous and wild. Here Bill Keller walks along the river on his way up to Kabugao, where Apayao Christian Academy is located.**

# Youth and Missions

## A Summer Program for Youth

APPROXIMATELY 187,000 young people between the ages of twelve and twenty-four attend the churches cooperating in Unified Promotion. Last summer, 15,000 Chi Rhos went to 170 fellowship camps. Twelve thousand C.Y.F. members attended 140 fellowship conferences. What happened to the 160,000 young people who were not able to go to camp or conference?

It seems to me that these young people who stay at home during the summer, all 160,000 of them, present an opportunity to our churches which has untold possibilities. Throughout the year conference is promoted in local youth groups. As summer approaches, the promotion and anticipation are intensified.

Those lucky enough to be chosen to go away to conference are thrilled with the prospect. Those not so fortunate must feel a tremendous let-down as the final plans for conference get under way. Unless those who stay at home are totally indifferent to the work of the youth group, they must attend with mixed emotions the farewell service given by the church for its prospective conferees. When the conferees return from conference, filled with enthusiasm and fresh experiences which they want to share with their local group, another hurdle is presented.

Isn't it possible that this situation creates a feeling in the youth group which may lead to two different levels of fellowship—one pertaining to those who have gone to conference, the other to those who have not had this conference experience? How can these varying experiences be integrated into the total life of the youth group and the local church?

I would like to suggest that we pay more attention to those who stay at home. Could not the local church leadership provide a somewhat comparable experience for those who stay at home, carrying it on simultaneously with camp and conference? The farewell service for conferees could become a service planned for those who stay at home and participate in a home-conference as well as for those privileged to go away to camp. Bind them together in a feeling of shared opportunity.

Naturally the experiences of those who go away to conference and those who participate in a home-conference cannot be identical, but both can be authentic experiences which could bind together the total group into a closer fellowship. The development of this home experience, available to all willing to attend, could provide a challenge to the youth and to their adult advisors.

Perhaps some of those who could not go away to conference, work during the summer months. For them, evening programs would be a necessity. The program could include much that goes on at conference, again tying together the experiences of the total group. Personal Enrichment and Youth in Action courses could be given. It would be possible to do a Leadership Education course and still be at home by the time the conferees complete their day at camp. Vesper services and the Friendship Circle could be developed.

When the conferees who went away to conference return, a double recognition service might be planned featuring the values gained by both groups. Each could tell of his experience, what it means to him and how he intends to use it in the life of the church. No one would feel left out. Why not have a summer program for all our young people?

## At Home or Away—Invest Your Summer

A part of your summer may be invested in a youth conference or Chi Rho Fellowship Camp. In addition there may be a family vacation trip which can include a visit to a church-related home missions institution. Some fortunate ones among you will be taking the youth tour to Mexico. Incidentally, anyone seventeen—and not over twenty—may yet enroll for this summer's trip to Mexico.

Other fortunate ones are now looking forward to a work camp experience in the United States, Canada, or one of the almost thirty other countries where plans are being made for camps to be conducted during the coming summer. Our own brotherhood offers work camp experience at Flanner House in Indianapolis, at Avalon Community Center at Los Angeles, at New Brunswick, Canada, on the Bay of Fundy, and in Jamaica. Applications may be sent in any time before June 15.

## Set the Stage for 1957-1958

Everyone who remains in town for part or all of the summer may invest his summer in helping to set the stage for the C.Y.F.—or Chi Rho Fellowship—program which accompanies the school year 1957-58. Let *Christian Youth Fellowship Studies Christian World Outreach* chart your course in this preparation. These guidance booklets, formerly sent free by the United Society, can be secured this year from Christian Board of Publication, 25 cents each.

One group of members may read the study material in the program annual—*Fellowship* or *PM Pack*—and books recommended to supplement those units. A few members might specialize on "Christ, the Church, and Race" and a few on the Japan study theme. These may serve as resource persons when the study of race relations and the study of Japan are made by the fellowship. After their reading of the specified books, the members of these two small committees should follow through by watching for current articles on their subject and for pictures for the bulletin board.

A buddy group interested in worship may collect stories, poems, prayers, and other worship material related to Japan. Part of a permanent notebook may result.

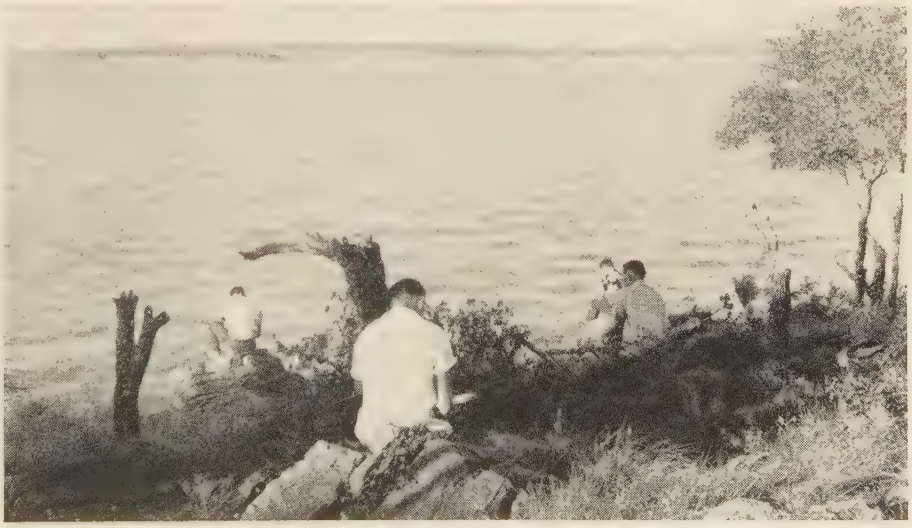
Some of your members interested in service may make a list of projects which will serve the church and the community after an investigation of needs and opportunities. They may study *Service Gift Projects* and get ready to recommend some material aid project to the fellowship as a whole. They should think of new ways of presenting Christian World Friendship Fund and of measuring the progress of your fellowship toward its goal.

*Books Are Bridges* could be the concern of one group of workers, who could set up the library and urge the fellowship to set its reading goal. Members could read and introduce new books and see that reading done by all members was reported.

Another group may turn its attention to recreation, making a notebook with games, songs, recipes, folk stories, and proverbs. *Fun and Festival from Japan* offers much material in addition to that found in the guidance booklets mentioned above.

Young people at the youth conference at Lake Brownwood, Texas, hold private devotions.

—E. Miles from Black Star



# WORLD CALL NEWS ROOM

## Miss Essie Gandy Named Oklahoma C.W.F. Secretary

MISS Essie Gandy of Enid, Okla., has been named state secretary in Oklahoma for the Christian Women's Fellowship. She will begin her services on July 1, succeeding Miss Agnes Henderson, who is retiring.

Miss Gandy, who has been an assistant on the staff of the Oklahoma C.W.F. for the past year and a half, has had experience in business and as a director of religious education. She has attended Phillips University in Enid.

Two state C.W.F. secretaries are closing their work. Mrs. C. H. Meyers, who has served in Montana on a voluntary basis since 1946, has resigned. Miss Mary Ellen LaRue, secretary in Kentucky, will conclude her work July 1 to enroll in The College of the Bible, Lexington, Ky., to pursue courses leading toward the Bachelor of Divinity degree.

## Pension Fund Trustee

Mr. Blackmon

Larry Blackmon of Mineral Wells, Tex., was elected a trustee of the Pension Fund of Disciples of Christ at the regular meeting held March 22 in Indianapolis. He succeeds Ellis M. Sowell who died last fall.

Mr. Blackmon, an active member of First Christian Church, is a partner in the firm of Doss, Blackmon and Associates. He serves as a trustee of Texas Christian University and of Brite College of the Bible.

## Board of Managers

Two new members of the board of managers of The United Christian Missionary Society were elected recently. They fill existing vacancies. They are Mrs. Edwin Becker of Des Moines, Iowa, and Dr. Hallie G. Gantz of Tulsa, Okla.

## O. J. Grainger Dies

Funeral services were held recently for O. J. Grainger, missionary in India from 1901-20. Dr. Grainger died on March 20 in Minneapolis, Minn.

A native of Nebraska, Dr. Grainger attended Cotner College, Lincoln, Nebr., and was graduated from Hiram (Ohio) College in 1900. In 1901 he went to India under the Foreign Christian Missionary Society, and a year later he married a fellow missionary, Miss Maude Plunkett.

The Graingers served at Allahabad, Jabalpur and Mungeli. Their responsibilities were primarily in the fields of evangelism and education. At one time Dr. Grainger had charge of the Mission Press at Jabalpur.

Dr. and Mrs. Grainger did not return to the field following their furlough in 1920. Dr. Grainger served for a time with the United Society in recruitment work. In 1927, after graduate study, he received his Ph.D. degree from the University of Chicago. From 1927 until his retirement in 1945 he served as head of the department of social sciences at Lynchburg College, Lynchburg, Va.

Following the death of Mrs. Grainger in 1949, Dr. Grainger moved to Minneapolis where his daughter, Margaret, is teaching at the University of Minnesota School of Nursing.

## Attends Conference

Virgil A. Sly, executive chairman of the division of world mission of the United Society, was in Geneva, Switzerland, early in April for a meeting of the division of interchurch aid and service to refugees of the World Council of Churches. On June 1-9 he will be in London, England, for a general consultative conference of the division.

At a recent meeting of the division of foreign missions of the National Council of Churches, Dr. Sly was named as a representative of the D.F.M. to the International Missionary Council Assembly in Ghana (formerly the Gold Coast) Dec. 28, 1957-Jan. 8, 1958.

## Missionaries Resign

Several resignations of missionaries have been reported by the United Society.

Miss Ruth Coates, missionary in Congo for several years, has accepted a position at the Columbia-Presbyterian Medical Center in New York to be full-time staff member in the new program of maternity nursing. She will be responsible for training about eighteen nurse-midwives a year to go into all areas of the world.

Other resignations include Mr. and Mrs. Raymond W. Adams, Jr., and Miss Ruth Kinney, missionaries to India; Mr. and Mrs. Lloyd Tatlock, Paraguay; and Mr. and Mrs. Leonard Vaughn, Argentina.

### Missionary Register

**ARRIVING FROM THE FIELD:**

**Mr. and Mrs. Keith Salmonson** and three children, from Fosterpur, India, arrived in the United States on April 15 for furlough.

**Miss Vida Elliott,** Bilaspur; **Miss Marjorie Hill,** Bilaspur; **Miss Elizabeth Smiley,** Mungeli; and **Mrs. Mary Pollard,** Jarhagaon, are planning to leave India in June for furloughs in the United States.

**Mrs. Walter D. Cardwell** arrived in the United States from Belgian Congo on March 12 for medical furlough.

## Men's Work

Fred Sawyer, general field representative in the department of men's work of the United Society, is spending a total of eight weeks in Nebraska, developing men's work and helping small churches as they seek to strengthen their programs. On special assignment, he has spent four weeks before Easter and will spend two in May and two in November in this program.

## Family Additions

Two Disciples' missionary couples in the Philippines have announced the adoption of young children.

Mr. and Mrs. John F. White, Manila, have recently adopted Beverly Ann, of Filipino-American parentage. Earlier they had adopted Christine, also of the same

## Missions Leader Greeted in Indianapolis

**Frank W. Price, director of the Missionary Research Library of the division of foreign missions of the National Council of Churches, right, chats with Virgil A. Sly and Mrs. Myron C. Cole during his recent visit to Indianapolis. Dr. Sly is chairman of the division of world mission of The United Christian Missionary Society, and Mrs. Cole is a trustee.**

—Photo by Inabinett

parentage, who had been in their home since March, 1955.

Mr. and Mrs. Leonard Brummett, Laoag, Ilocos Norte, secured a Korean orphan, Kathy Kim, on Feb. 7.

A son, Raja David, was born on March 7 to Mr. and Mrs. Raymond W. Adams, Jr., India missionaries, in Washington, D.C.

Mr. and Mrs. Dean Rogers, missionaries in Coronel Oviedo, Paraguay, with the United Society, became parents of a daughter, Sylvia Jean, their fourth child, on March 10 in Asunción.

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## Church Architecture

### *Speaker at Annual Conference Cautions Against Experiments*

AMERICAN churches should not be "guinea pigs for architects." They must be edifices that reflect twentieth century Christian living. This advice was given to one thousand church architects, artists and church building leaders from all over the country by a leading architect at the National Joint Conference on Church Architecture.

Arland A. Dirlam of Boston, general chairman of the conference, declared that church designers must catch the pulse of the people during the present great church building boom—that reached an all-time high of $773,000,000 in 1956—and build true houses of worship.

Dr. Dirlam was a keynoter with C. Harry Atkinson of New York, editor of *Protestant Church Administration and Equipment*, at the annual sessions, held this year in St. Louis.

Dr. Atkinson and Dr. Dirlam were in agreement on the need that the church be "in the world, but not of it." A church that looks like a gas station or a supermarket with a cross attached is no proper building for worship, Dr. Atkinson pointed out.

#### Cribs Are Standard Equipment

With more children going to church school than ever before and with more parents needing help with their small ones, while they attend services, cribs for the care of infants are becoming standard equipment in many churches, asserted John R. Scotford, interim director of the National Council of Churches' department of church building.

The department, together with the Church Architectural Guild of America, were co-sponsors of the conference. William Kincaid Newman of New York was named winner of the coveted Elbert M. Conover award for his outstanding contributions to better church architecture in 1956. Dr. Newman, a lawyer, has been secretary of the church building department of the Board of Home Missions, Congregational and Christian Churches, New York City, since 1937.

For the third successive year the contemporary style of church architecture took honors in the annual awards announced by the Church Architectural Guild.

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**Urban Church Institute**—June 11-28, in cooperation with Urban Church Dept., United Christian Missionary Society. Dr. F. A. Shippey, Drew Theological Seminary; Dr. Kenneth Seeley, Dr. Wayman Parsons, Dr. Kenneth Hay, Mr. Fred Michel and Dr. B. A. Norris.

**Pastoral Counseling Institute**—June 11-28. Dr. Seward Hiltner, Federated Faculty, Univ. of Chicago; Lecturers in special areas; Dr. B. A. Norris.

**Church in Multi-Racial Society**—June 11-28 in cooperation with Dept. of Social Welfare, United Christian Missionary Society. Dr. W. W. Sikes; Dr. J. Neal Hughley, North Carolina State College; Dr. Emory Ross; Mr. Lewis H. Deer and others.

**Faith and Order Institute**—July 2-19, in cooperation with Council on Christian Unity. Canon Oliver Tomkins, England; Prof. V. A. Devadutt, India; Bishop A. W. Howells, Nigeria; Dr. H. G. Renkewitz, Germany; Dr. Ronald E. Osborn.

**Children's Choirs Institute**—July 2-19. Mrs. Ruth Krehbiel Jacobs, California, President and Founder of Chorister's Guild; Dr. James Carley.

**Directors of Religious Education Institute**—July 2-19, in cooperation with the Dept. of Religious Education, United Christian Missionary Society. Miss Mable Metze. Dr. James B. Miller.

**Town and Country Church National Leaders Institute**—July 2-19, in cooperation with Town and Country Dept., United Christian Missionary Society. Dr. J. Allan Beegle, Michigan State Univ.; Mr. Dale Medearis; Dr. F. E. Rector.

**Church and Economic Life Tour**—July 1-18, cooperating with the Department of Social Welfare, United Christian Missionary Society. Dr. Walter Sikes and others.

*Write for Information*

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# Strength with Small Numbers

## *A Pastor's Wife Discusses Rural Church Opportunities*

By CAROL ALBRIGHT*

THE young woman said to me, "There aren't many young people so we have no youth group in our small church. It seems we can't attract even the youth who are children of the members."

After talking with her for a few minutes, I began to realize why that particular church had few young people. It did not have a program for them but tried to push them into adult activities on one hand and into children's programs on the other.

If there is *one* young person in a church, an effective "youth program" can be developed. This is to say that the development of that young person spiritually is as important as the development of several persons. His talents can be utilized as fully as those of many; and perhaps personalized guidance in church work can turn him into a better leader. The young person can be encouraged to take an active part in the church. A church school secretarial job, assisting in coaching a children's ball team, or teaching a class of children can be the beginning of a vital church relationship on the part of this lone youth.

So it is with two or three or more. Often by such personal interest on the part of the leaders of the church, more youth can be attracted and a vital larger fellowship of youthful Christians can be developed. But that "one or two" can attend youth rallies and camps and can function happily as a youth group if properly encouraged and not overlooked.

### Minister Has Opportunity

It is always so in a small rural church. The numbers do not compare with those of larger congregations, but this leaves the minister free to spend more time helping each of his flock and developing the potential. Two or three young married couples can have an effective class. A few men, properly organized into a class under enthusiastic leadership, can attract other men.

Four or five women interested in missions can be the means of starting an aggressive program of world outreach. Babies and children have their place in the church and should not be overlooked in the plans for a full Christian development program. Nursery and beginners classes are important and not just "time occupiers."

Children of primary and junior age can profit from more than just a church school class. They can be organized into a junior choir, have a junior fellowship in the evening, form junior ball teams, or even conduct a junior church. It takes only a few of any age group to present a need. And needs can be met by interested and alert leaders once they are recognized.

"Oh, we can't have that, because we have too many young parents in our church," one young minister's wife commented when we were talking about a young adult choir we had planned. "They can't afford to hire baby sitters."

I suggested a cooperative program whereby the youth would be instructed concerning the care of the children and an appropriate religious program would be instituted for the children. This latter would be carried out by the youth and an adult supervisor. By this means, the youth could be gaining practical leadership training while the adults were free to pursue their own activities without worry, fear or financial burden.

There are dozens of services unique to the rural church which can be offered and which will bring meaning to the rural ministry. At the time of planting, a special prayer and dedication service can be held to lend a reminder of the Lord's

*Mrs. Donald Albright serves with her husband in a rural pastorate at Alamosa, Colorado.


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part in growth. At the end of harvest, which may be months before Thanksgiving Day, a special thanksgiving service can be held. These are times when the Lord's Acre plan, and especially rural church programs, can be introduced, encouraged and planned for.

Rural Life Sunday, 4-H Sunday and other special days of interest to farm communities can be observed. Farm Bureau, Home Demonstration Units and other organizations should receive the rural church's cooperation and interest. Sometimes church members pitch in to help an unfortunate family—perhaps one hampered by sickness or death—to harvest its crops. These activities tend to vitalize a church program and to serve the rural community in a real way.

Any church will do well to remember its shut-ins with regular calls and letters. It is also a part of the ministry to seek to include them in the total program of the church. Services can be taped to play back to them when communion is taken to them each week. They should be kept informed of the current activities of the local church. They can be asked to participate in a special shut-ins' program, such as the "Shut-ins' League of Prayer." This is an organized method of integrating them into the church life. Letters are prepared for them each week, listing current activities and a special prayer emphasis. The sick, bereaved, and new members are named. They are asked to pray daily for these people and for certain matters of Christian concern.

Almost any type of program offered by larger churches can be trimmed down to size for the smaller rural church and custom-fitted to its particular needs. The additional opportunity for personalized ministry makes this a fascinating and satisfying work. The pastor's class, revival meeting, evangelistic calling, and many other areas of concern often have a more neighborly approach than the larger church's interpretation of the same need, but they are just as highly skilled operations no matter what they appear to be on the surface. For people's needs are similar, colored by their social and economic status. Their souls need to be won for Christ. Their lives need spiritual development.

All areas of Christian concern must be noticed and met in the most effective way possible. Perhaps the old-fashioned prayer

## Rural Life Sunday Set for May 26

DISCIPLES of Christ and other communions will celebrate Rural Life Sunday on May 26 as a reminder of the importance and the needs of the rural churches.

Dale W. Medearis, director of town and country church in the department of church development and evangelism of The United Christian Missionary Society, reminds Disciples that this day can provide a rich experience to the local church, be it urban or rural.

"There was never a time when rural life has needed the intelligent concern of all Americans as now. Changes are taking place in rural communities at such a rapid pace that the church and other vital institutions are finding it hard to keep their vitality. Rural America needs strong institutions. Rural America needs strong churches."

Materials are available from the office of Mr. Medearis, 222 South Downey Avenue, Indianapolis.

An attractive worship bulletin which includes an order of service is available from the National Council of Churches, 257 Fourth Avenue, New York 10, New York. Single copies are five cents each. In quantities the leaflets are $1.50 a hundred.

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meeting is not advisable in one community due to certain unusual factors. A prayer cell program with several small groups meeting at convenient times accomplishes the same purposes of spiritual development, awareness and responsibility. Old needs often have to be met in new ways in this changing society. But there is no reason to leave out any phase of spiritual development just because "there are *only* a few, too few to accomplish anything with." One person's need constitutes a Christian responsibility on the part of the church.

The ministry is not a service to unnamed masses but to individual personalities. Where better than in the small rural church can a minister be free to meet the individual's needs in effective, personalized ministry? Where better will his leadership ability be tested? For the church program will be as weak and inadequate or as well rounded and complete as his abilities and awareness make it.

## Mexico Tour Deadline

Young people of Disciples of Christ 17 to 20 years old will have until May 15 to register for the tour to Mexico scheduled for this summer. The announcement was made by H. Gray Russell, former missionary and now interim director of youth work for The United Christian Missionary Society. Mr. Russell is arranging the three-week Mexico tour.

# Phillips University

Enid, Oklahoma

A four-year, co-educational, fully-accredited institution, Phillips University will be 50 years old in September. Located in Enid in northwest Oklahoma, Phillips annually draws its students from 40 states and 16 foreign countries. Enrollment includes 1140 students.

Courses are offered in Art, Music, Business Administration, Drama, Journalism, Science, Religious Education, the Ministry, Education, and the regular Liberal Arts subjects, as well as pre-professional work leading to careers in Medicine, Law, Engineering and other fields.

Phillips has the College of the Arts, College of the Bible, School of Fine Arts, Division of Graduate Studies, and the Graduate Seminary. The university is supported by the Christian churches of Oklahoma, Kansas, Colorado, and Wyoming with Missouri also aiding the Graduate Seminary.

***Write For Information***

**Dr. Eugene S. Briggs, President**

—RNS Photo

Above, one of several Family Week posters.

## Family Week Planned

### *Churches Set Aside May 5-12*

MAY 5-12 has been set as the date for the annual observance of Family Week among American churches. Theme of the week this year is "God Is Our Hope." Its purpose is to emphasize the importance of homes in the nation's life and to make family welfare the responsibility of many groups, including the church.

Materials available for the observance include *God Is Our Hope*, a leaflet for distribution to families for their use at home; *Plans and Materials for Christian Family Life Education in the Church;* and *Whose Family Are You?* The first two are available through the Christian Board of Publication, P.O. Box 179, St. Louis 3, Missouri. The latter is a complimentary leaflet available in quantity from the department of Christian stewardship of Unified Promotion, Box 5636, Indianapolis.

Additional materials, including a poster and a planning leaflet, are available through the Christian Board of Publication.

## Drama Workshops Set

Two workshops on the use of drama on television and in the church have been scheduled in June by the School of Religion, Butler University, Indianapolis.

From June 10-18 the workshop will be devoted to drama on TV and will include lectures and practical work in acting, production, programming and writing. On June 19-28 the emphasis will be on the use of drama in the church.

The workshop, now in its seventh year, is designed for ministers and lay leaders, and for public service production persons. Cooperating in the planning are the Broadcasting and Film Commission of the National Council of Churches and Indianapolis and Indiana churches. Alfred Edyvean of the School of Religion is the director.

## Book Chat

(*Continued from page* 22)

tions and problems differ. The man of 1957 is not the man of 1917. The third limitation is that our view of man has changed with the newer conception of depth and dynamic psychologies. These changes, according to our author, make out-of-date our former attitudes in the field of religious education. At least one thing comes from Dr. Sherrill, and that is that teachers of religious education better keep their bibliographies up-to-date. As we write this, word comes that Dr. Sherrill has died at the age of 64. He had held the post of professor of applied theology at Union Seminary for many years.

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LESLIE D. Weatherhead, pastor of the City Temple, London, is a practicing and licensed psychologist as well as one of Britain's leading preachers. His new work, *Prescription for Anxiety*, is aimed at the troubled and frustrated people of our generation. He writes not for the preacher or the counselor or the fellow psychologist, but for the patient. While one must admit that it has many superficialities, it contains a great deal of wholesome advice. Dr. Weatherhead has a realistic view of life and does not promise any "pie in the sky" for those who follow his prescription, but he does have something helpful to say for the worried and troubled, which includes most of us at some periods in our lives.

### Books Mentioned in Book Chat

WHEN I BECAME A MAN, by Theodore Parker Ferris. New York. The Oxford Press. 228 pp. Price, $3.75.

GOD'S WAY WITH MAN, by Roger Hazelton. New York and Nashville. Abingdon Press. 304 pp. Price, $3.00.

THE GIFT OF POWER, by Lewis Joseph Sherrill. New York. The Macmillan Co. 200 pp. Price, $3.00.

PRESCRIPTION FOR ANXIETY, by Leslie D. Weatherhead. New York and Nashville. Abingdon Press. 157 pp. Price, $2.50.

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## Book of the Month

JESUS' BELIEF IN MAN, by Edwin McNeill Poteat. New York and Nashville. Abingdon Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *Jesus' Belief in Man*, by the late Edwin McNeill Poteat. This book was selected for May reading by Seth W. Slaughter, dean of the Bible College of Missouri, at Columbia.

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## Publications Received

CHRISTIANITY AND WORLD ISSUES, by T. B. Maston. New York. Macmillan Co. $5.00.

THE BOOK OF REVELATION. A new translation of the Apocalypse by J. B. Phillips. New York. Macmillan Co. $2.00.

HANA'S NEW HOME, by Lois Eddy McDonnell. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS, by Benjamin E. Mays. New York. Friendship Press. Cloth, $1.50; paper, $1.00.

PROGRESS AGAINST PREJUDICE, by Robert Root. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

TEN AGAINST THE STORM, by Marianna and Norman Prichard. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

TO MY SON, FAITH AT OUR HOUSE, by Dale Evans Rogers. Westwood, N.J. Fleming H. Revell Co. $2.00.

TRIUMPH OVER TRAGEDY, by Iona Henry with Frank S. Mead. Westwood, N.J. Fleming H. Revell Co. $2.00.

THE GEOGRAPHY OF THE BIBLE, by Denis Baly. New York. Harper & Bros. $4.95.

THE CHRISTIAN ETHOS. The Foundations of the Christian Way of Life, by Werner Elert. Philadelphia. Muhlenberg Press. $6.00.

LUTHER ON VOCATION, by Gustaf Wingren. Philadelphia. Muhlenberg Press. $3.50.

THE ROAD TO INNER FREEDOM, by Baruch Spinoza. New York. Philosophical Library, Pubs. $3.00.

ALBERT SCHWEITZER, THE STORY OF HIS LIFE, by


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Jean Pierhal. New York. Philosophical Library, Pubs. $3.00.

THIS IS GOD, I MARVEL AT HIS GREATNESS, THESE LAYMEN FOUND GOD, three in a series by Russell Shull of the Dynamic Faith Booklets. Durham, N. C. Religion & Health Press. 50 cents each.

THANKSGIVING FOR CHILDREN AND DEDICATION OF PARENTS, by W. G. Baker. The Berean Press, Birmingham 12, England. 2 Shillings.

MEN AND WOMEN IN CHURCH AND SOCIETY. This 20-page pamphlet is issued by the World Council of Churches' department on cooperation of men and women in the church and is available in the U.S.A. from the World Council of Churches' office at 156 Fifth Avenue, New York 10, N.Y., at 10 cents a copy. It states simply the manner in which this important department came into being, how the ideas back of it changed, how it carries on its work, and how men and women in the churches can share in its work.

## For God and the Philippines

(*Continued from page* 27)

that money released is another problem. But the situation at this point looks favorable. Once the building is completed the American Mission to Lepers is planning to put up a "community center" for the resident lepers and their families. Social workers from the Vigan Community Center no doubt will serve these people, but additional funds will be needed to do it.

In the field of drama, the center has been the main influence in forming an Ilocos Sur chapter of the National Arena Theatre. This new Filipino cultural movement is very significant. It is promoting grass-roots drama by giving leadership and technical aid. Dramas on the great national hero, José Rizal, are produced—and his struggle against the Spanish *padres* is not left out. The movement is getting heretofore suppressed or soft-pedaled information on freedom of religion to the people. It is playing a great part in the enlightenment of the people and the recovery of their democratic heritage.

### Other Community Projects

Other community organization projects include local, provincial and regional tournaments in basketball, tennis and chess. In music, instrumental and choral groups on a community basis have been organized. Participation of the director in Rotary and in the Free and Accepted Masons supports those liberalizing influences in the community.

Community centers in general are doing more and more extension work. The trend is to take programs to the people instead of expecting the people to come to a center all the time. More neighborhoods and villages can be reached, multiplying the number of persons helped.

Work camps and "tot-lots" have developed together here. Every summer, from the very beginning, a work camp has been a part of the program. In the past two years the work campers have spent their afternoons going out to neighborhood or village play-story hour programs. Thus, extension work was pioneered among children in connection with work camps. And since little ones tend to be neglected, this kind of extension program meets a special need. Our plan now is to develop more "tot-lots" during the year, using our own as a model.

### Magsaysay Stressed Development

Rural development is the watchword of the hour. The late Philippine President Magsaysay laid great stress upon it. "All roads lead to the *barrio*" is a common phrase.

In 1956, for the first time in history, the rural people of Vigan elected their own *barrio* lieutenant and *barrio* council. In addition, three councilors were designated for special services: one for "livelihood," one for "health," and the other for "education." So far they do not know how to go about their special duties. This gives the Vigan Community Center a special opportunity and responsibility to extend

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its help to them. It is mostly a matter of coordination, along with information and leadership. For, already, most of the needs can be handled through existing government or private agencies—and there are many of them. Extension work in this area should result in much fruit.

Already many local congregations have invited a team from the community center to put on a film show-talent night program as a service to the whole community. This builds good will. Now we are offering consultation and guidance service in the development of kindergartens by local churches, as well as in the development of Christian Youth Fellowships. The Northwest Luzon Conference of Disciples of Christ will gradually derive considerable benefit from this kind of extension service. In addition, more and better services may very well be extended to meet specific needs.

### Center Has Needs

Speaking of needs, the Vigan Community Center has a few of its own. It needs a combination gymnasium-stage, to be built with utilization of the present basketball-tennis court. At present during the rainy season, which lasts from May to December, our major program has to be crowded into a small room. Outdoor programs at night would be year-round with a roof over head to protect against the rains. Many more people would be served and the center's influence would be extended greatly.

At the same time the present staff needs upgrading. They need more advanced training for more effective service. Some increase in staff is required, especially to carry out the extension services.

The Vigan Community Center has come a long way in less than four years. What will the next six years bring? The prospects are that despite opposition by the Roman Catholic hierarchy, the greatest years are ahead. After ten years of service have been completed, this leaven will have penetrated a much larger proportion of the loaf. It will be good for the Filipino. It will be good for humanity. It will be good for the Kingdom of God.

## World Tour Planned

A NINE-week tour of missions around the world for men and women of churches of Disciples of Christ will be conducted by The United Christian Missionary Society this year. It will start in the middle of September.

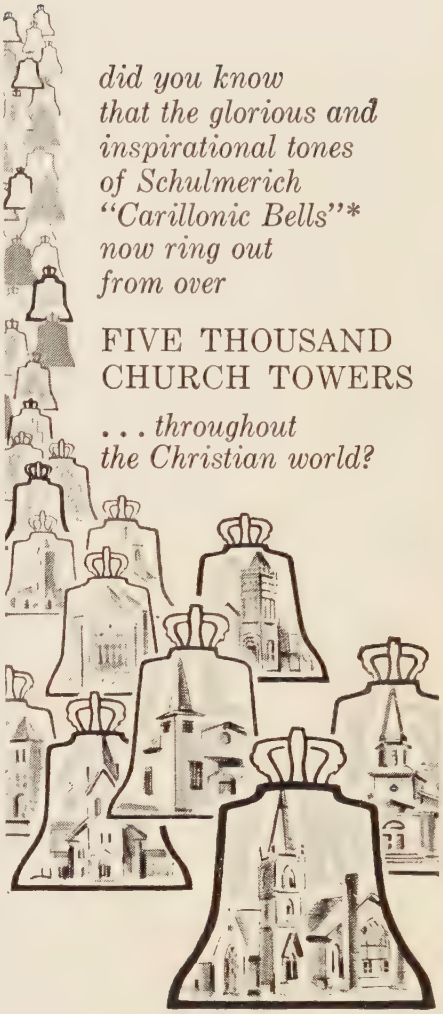
The tour group will worship in churches and become personally acquainted with missionaries and nationals, observe Christian institutions and U.S. technical assistance projects, and visit scenic and historic spots and native craft markets.

Each man or woman pays his own expenses.

According to Miss Katherine Schutze, tour director, the group will visit Honolulu, Japan, Okinawa, the Philippines, Hongkong, Thailand, India, Egypt, Jordan, Israel, Greece, Italy, Switzerland, and England.

Persons may receive registration blanks from Mission Tours, 222 South Downey Avenue, Indianapolis 7, Indiana. The tour group is limited to twenty persons.


WORLD CALL



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# Free Schools in a Free America

## *Church Women Choose Theme for May Fellowship Day*

By GERALDINE SARTAIN*

WHAT Johnnie learns in school today is a question stirring many Americans as perhaps never before in history. Are there enough schools and teachers? This is a question literally thousands of Americans are asking. Are they free to give all the Johnnies and Susans the knowledge they will need to live in a threatened and changing world?

Educators and parents are roused over this subject. Panelists are debating it. Books, pamphlets and magazine articles are pouring out about it. Conferences dealing with it are being held at many levels, and legislative bodies are nervously grappling with it.

The church historically has had deep concern with educational questions, and today church women of the country are turning their attention to what is one of America's top problems. They are making it the basis for study and action when they join in the annual nation-wide celebration of May Fellowship Day on Friday, May 3.

As more children than ever overflow the schoolrooms of America, admittedly manned by too few teachers, the national observance sponsored by United Church Women will highlight the facts about America's schools.

In cities and towns and in the crossroads settlements served by consolidated school districts, panels of parents and officials, as well as speaker experts, will dig deep at the problems besetting their local schools.

### Examine Own School Systems

They will examine the history and development of their own school systems, scan their successes and their failures, and attempt to come up with constructive programs.

This year United Church Women, a general department of the National Council of Churches representing some ten million church women throughout the country, has chosen *Free Schools in a Free America* as the theme of May Fellowship Day.

This is in tune with the centennial year goals of the National Education Association, which marks its one hundredth anniversary this year, announced Mrs. Alfred Chapman of Washington Crossing, Pennsylvania, national May Fellowship Day chairman for U.C.W.

The main birthday objective of N.E.A., she pointed out, is to stimulate an awareness of the role of education in making and keeping America strong.

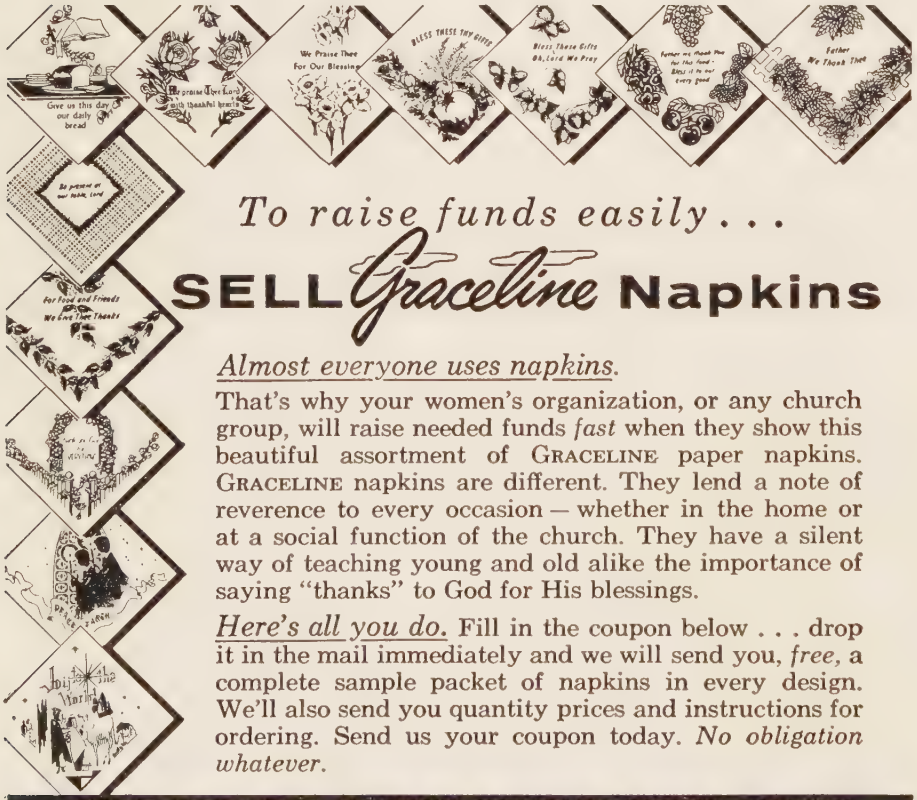
She counseled church women throughout the country to rally behind the public educational system.

### Put Before Public

To put the situation before the public dramatically, panels of church women in some communities will interview the experts, in the person of the superintendent of schools, president of P.T.A., principal, teacher, or member of the city council. Other groups will name a "teacher of the year" for special honor. Local librarians will help arrange exhibits of old school books. Changes in teaching methods will be traced.

May Fellowship Day was first sponsored by United Church Women in 1933 when deep depression stalked America. At that time a small band of church women came together in New York to work out ways of helping the community through study, prayer and direct action. In the nearly quarter of a century since then they have helped solve many pressing local community problems.

*Mrs. Sartain is a member of the staff of the office of public relations of the National Council of Churches.

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**1. Orders MUST be postmarked before midnight, June 30, when the offer closes.**

**2. The bonus MUST be requested on the order.**
**Late orders cannot be filled, and a bonus cannot be given unless the request is made on the order.**


# Rural Church—What It Means

EDITORIAL NOTE: *The following statements are taken from an article in* THE CHRISTIAN RURAL FELLOWSHIP BULLETIN. *They indicate the ties which unite Christian farmers of the world and the common problems with which they must be concerned.*

A CHRISTIAN farmer from Canada writes these words of appreciation for the contribution of the rural church:

I think farmers all over the world are naturally religious, though perhaps unconsciously. I know that in the course of a day's work, with the wonders of God all around us, I often think of Him. When I am plowing or sowing or reaping, I often wonder to what purpose my efforts would be were it not for the help of God. . . .

I go to church because it is a comfort to me to share with others, be they lowly or mighty, the act of worshiping God. I enjoy the communion service as it gives me peace to collect my thoughts in the presence of God and to ask help for others and my family, as well as forgiveness for myself, and to thank God for everything.

I rely on the church to help me give my children a good Christian discipline and religious instruction, both of which are sadly lacking in our schools.

I look upon the rural church as the tap root of our religion. Without a good root system the plant cannot flourish.

—GEORGE HAMILTON, Stanbridge, East Quebec, Canada

*From France:*

What does membership in a church mean for me? It means that I am not living alone, in isolation, surrounded by somewhat forbidding natural environment and by neighbors who are indifferent or competitive. I am living where the Lord wants me to live, surrounded by brothers in the faith and neighbors; that I am not living like everybody else, simply for the pursuit of material goods, but in order to assume responsibility and duties as the result of knowing Jesus Christ, our Lord; that I receive much and am ready to give much; that I share in the spiritual, moral and financial concerns of the congregation.

—L. VACHIER, LeDrome, Arnayon, France

*From the United States:*

It is hard to express in words what our church means to us. We take it for granted. It is only when we try to picture our community without one that we appreciate our house of worship and realize how it is the underlying current that directs the lives of the individual, the family, and all activities in the community. We are glad we have a rural church where we can join our neighbors in Christian fellowship and worship with our pastor.

Our church is a great heritage of faith. We are grateful to those who built it and have kept its doors open. The only way we can show our appreciation is to attend regularly and give of our time, talents, possessions—that we, too, may pass on this heritage to our children.

—RALPH WHITNER, Salem, Nebraska, U.S.A.

# A Trip to Mana

## *Puerto Rico Is Changing*

By MICHAEL and NANCY SAENZ*

FOR some thirty-four years a trip to the church of Disciples of Christ at Mana, Puerto Rico, was an adventure. Although its minister, J. M. Rodriguez, faithfully made the trip by horseback twice a week from his home near his other pastorate at Anones, few of his colleagues—and fewer members of other churches—made the pilgrimage more than "once in a lifetime."

An invitation to join one on a trip to Mana frequently brought the response, "Oh, I've *been* to Mana! Isn't it beautiful there? And it is so cool all the time. And they're the nicest people in the world! But oh, how it rained the day I went. I had to walk three miles to get to the church. My shoes got so heavy with mud that I had to remove them and walk in my bare feet. Mana is beautiful. But I don't plan to go back!"

### Members Packed into Church

For all these years the 156 members of the Mana church packed into their fifteen-by-thirty-foot one-room frame building on the mountain top amid the bright green fields of banana, plantain, sweet potatoes and *yautia* (edible "elephant's ears"). When they met at night they lighted their little sanctuary with kerosene lanterns hung from the ceiling; they had no electricity. When it was muddy, one of their number who got sick was taken to the highway rolled in a blanket-stretcher carried by two or four men.

People of Mana knew very little about the outside world; a few had battery radios which they economically played for an hour or so each day, but there was no regular newspaper and no mail delivery to the community. Nor was there a school near by; children walked several miles to elementary school. High school students caught a bus to town after this long hike.

### Known for Beauty and Isolation

So when we arrived in Puerto Rico three years ago, Mana was known for its beautiful scenery, its cool, rainy climate, its charmingly quaint inhabitants—and its isolation.

Today a modern highway passes within three-fourths of a mile of the new church building. The trip which used to take one and one-half hours now takes fifteen minutes. Soon a new farm-to-market road will pass alongside the church, which the members are paying for with income from the "God's acre" they set aside and are cultivating under the supervision of the rural work committee of the Disciples' administrative board.

The members worship comfortably in a concrete block sanctuary topped by an

*Mr. and Mrs. Michael Saenz are missionaries in Puerto Rico with The United Christian Missionary Society.

electrically illuminated cross which can be seen for miles across the mountains and valleys. Their full-time pastor lives in a parsonage which they are buying and remodeling. They pay one-half the pastor's salary now, but by a plan which they worked out and presented to the administrative board, they hope to be paying it all themselves within one year.

Most homes now have radios and refrigerators; many have television and washing machines. Children catch the school bus at a stop within easy walking distance of their front doors. And an invitation to go to Mana is almost always accepted.

Mana is only one typical example of the physical and spiritual development we see dramatized before our eyes day by day in Puerto Rico.

---

## Migrants Aided

### *133,000 Helped in 1956 By Protestant Churches*

MORE than 133,000 migratory workers and their families were aided in 1956 by the migrant ministry program conducted in thirty states by Protestant churches.

This was reported in New York at a meeting of state, regional and area directors of the year-round program carried on under the auspices of the National Council of Churches' division of home missions.

To minister to the spiritual and physical welfare of the migrants, the council maintains day nurseries for children of crop picking mothers, mobile chapels, educational and recreational programs, and other activities. These are sponsored with the cooperation of state and local councils of churches and of church women.

#### Creating "Rural Slums"

Miss Edith E. Lowry, national director of the division's migrant ministry, told the meeting that many migrant families are settling down in various parts of the country instead of following the crops from state to state. She warned, however, that they are creating "rural slums."

She said thousands of transient workers are leasing small parcels of land and building shacks of old boards and flattened oil cans. They live with no piped water, no gas or electricity, no garbage removal or other community service, she said.

These new "shanty towns," Miss Lowry reported, soon become eyesores, breeders of disease, and a danger to the workers and their neighbors. New problems are created which the churches must help solve if their program of spiritual and physical welfare for the migrants is to succeed, she stressed.

---

## Audio-Visual Suggestions

MONGANGA is the title of the "March of Medicine" program which presented on NBC-TV medical work of The United Christian Missionary Society in Belgian Congo and featured Dr. John Ross. This film is available for use in local churches. The story is built around the activities of a missionary doctor and shows not only his work but suggests that this is part of a larger program of missionary endeavor. The film was produced by Smith, Kline and French Laboratories for the television broadcast. Color; 16mm sound; approximately 55 min.; service charge, $2.50. (Available from Audio-Visual Services.)

FATE OF JOHN THE BAPTIST is episode number nine in the Living Christ Series by Cathedral Films. It is one of four new films just released to complete this 16mm sound series on the life of Christ. This episode centers around the closing days of John the Baptist and emphasizes his concern for the Messiah. Phases of Jesus' ministry are pictured, and the disciples of John identify themselves with Jesus after John's death. 16mm sound; 30 min.; B&W; rental, $9.00. (Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, or Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

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# Here and There . . . With *World Call*

Dear World Call Reader:

A year ago last March we received an order from *C. M. Ridenour,* who at that time was ministering to the new church at Bellevue, Washington. The church had adopted the Every Home Plan followed in Mr. Ridenour's former church where World Call was sent into every home contributing a certain amount to the missionary budget. This year the list was renewed with several new subscriptions by the World Call secretary, *Mrs. Richard L. Timbers.* There was a note on the order to the effect that it gave the church "100% family-subscriptions to World Call." This sounded like the plan had been expanded to include non-contributing as well as contributing members, so I wrote Mrs. Timbers to ask on what basis the church was giving World Call to its families.

Mrs. Timbers replied that the church board felt that having an informed membership was vital to their work, and so this year, as a get-acquainted measure, had voted to send World Call into every home *regardless* of contribution. The families who had a subscription at the time were to receive a gift renewal.

Several churches have adopted the World Call Every Home Plan. Some have used it in a modified form. Of these, we believe Bellevue is using the best plan. Can you imagine a family reading World Call without a growing interest in all phases of the work of the church? Quite the contrary! World Call brings a deepening appreciation for the church and an awareness of its concerns which is soon translated into action. The Bellevue church is to be congratulated on the foresight of its board in planning for the future. We are confident that their investment in World Call will prove to be a wise one, and that the returns will justify their faith in World Call. An increasing number of churches are studying Every Home Plans, as discerning ministers, boards and members alike see the contribution World Call makes to the life of a church.

There is a rather unique contribution World Call would like to make to your church right now! Read about it in the announcement of the special offer for spring on page 46. For complete details of the offer, see your World Call secretary or write to us.

We feel that the Wright accessories we are offering for club orders through May and June will be much in demand, for they are unusually attractive. I cannot picture them for you here, but I can promise that you will be pleased with them. Be sure the orders from your church are mailed early, for the offer closes at midnight, June 30. Also be sure that the bonus is requested on the order. These are two "musts," for us as well as for those who place orders. These lovely accessories will be a great incentive to reach that ten per cent increase your World Call secretary is working for. I hope your church is one of the many which have already reached it. If not, there is still time. Anyway, you will be in the Ten Per Cent Legion, won't you?

*Hopefully,*
Evylin R. Gribble
National World Call Secretary

## W.C.C. Group to Meet

WORLD-wide racial and ethnic tensions will be discussed at the opening session of the annual meeting of the U.S. Conference for the World Council of Churches at Buck Hill Falls, Pennsylvania, May 8-10.

J. Oscar Lee, executive director of the department of racial and cultural relations of the National Council of Churches, will make the opening address. He left the U.S. on January 14 for a three-month global survey of race relations on behalf of the World Council of Churches.

About 150 delegates from thirty-two U.S. member churches of the World Council are expected to attend the meeting. Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church, is chairman.

Among speakers at the annual meeting are D. T. Niles of Ceylon, secretary of evangelism of the W.C.C.; Charles W. Ranson, general secretary of the International Missionary Council; and Hendrik Kraemer of The Netherlands, first director of the Ecumenical Institute at Bossey, Switzerland, and authority on non-Christian religions.

**Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1956, to February 28, 1957, Compared with July 1, 1955, to February 28, 1956**

| | Undesignated and Specific Gifts[1] | | Designated Gifts[2] | |
|---|---|---|---|---|
| | 1955-56 | 1956-57 | 1955-56 | 1956-57 |
| Churches | $1,035,839.10 | $1,113,990.58 | $233,992.96 | $278,487.85 |
| Sunday Schools | 188,402.28 | 183,028.67 | 10,484.60 | 11,870.07 |
| Christian Women's Fellowships | 688,146.94 | 738,133.38 | 23,510.87 | 29,828.75 |
| Guilds | 24,463.26 | 24,838.39 | 1,615.51 | 1,506.90 |
| Youth Groups | 49,634.03 | 52,917.37 | 1,220.30 | 1,085.65 |
| Children's Groups | 5,497.78 | 4,891.80 | 1,897.31 | 1,275.79 |
| Individuals | 15,573.88 | 11,969.65 | 44,466.63 | 45,579.62 |
| Love Gifts | 4,847.65 | 7,044.59 | | |
| Grand Totals | $2,012,404.92 | $2,136,814.43 | $317,188.18 | $369,634.63 |
| C.W.F. and Guild Totals | $ 712,610.20 | $ 762,971.77 | $ 25,126.38 | $ 31,335.65 |

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $124,409.51.

# Last Column

### Money

MONEY can't buy real friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy happiness—happiness is a mental attitude and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds and the music of the winds of the trees—these are as free as the air we breathe.

Money can't buy inward peace—peace is the result of genuine faith in God.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

—*The Christian Builder*

———

If someone were to pay you ten cents for every kind word you ever spoke about people, and collect five cents for every unkind word, would you be rich or poor?

—*Friendly Chats*

———

### Rest

*(This is a correct version of this poem, which first appeared in this column this past March.)*

The summer sleeps; and winter lays
A clean, white blanket on her bed.
How good to know through cold, dark days,
She only sleeps, and is not dead.

Sometimes when winter numbs the breast
And all our work and plans seem vain,
This is God's way of giving rest,
And hope, like spring, will come again.

—George E. Miller

*Nashville, Tennessee*

———

He could not have been over four, the little boy who stood in front of the lost and found desk. He hardly reached the top, and there were traces of hastily wiped tears on his chubby face as he inquired, "Has any mother been turned in this morning?"

—*Church Humor*

———

### Partners in Glory

Have you ever looked at the glory of a great cathedral and traced it back to its beginning? The rocks in the hillside, the iron ore in the depths of the earth, the trees in the forests, these all went into its making. The sand and silica for its glass; metal, wood, and stone shaped by a thousand hands, now join in something greater than the sum total of all material and all effort.

It is a glory more substantial than a dream; it has the power to thrill the wayfarer, and within its walls the weary have found rest unto their souls. If I had carved a tiny leaf, if I had carried the wood, or stitched a curtain, I should be glad. The vision of the final glory would cheer the most monotonous hour. Life itself is like that.

—Leslie F. Church

From *The Watchman Examiner*

Youth go to summer conferences as representatives of their churches to engage in earnest study of the Bible, to develop their skills, secure information and inspiration in a fellowship of group living.

Thousands of young people return from summer conferences with new vision for lifting their churches to higher levels in Kingdom building.

Much of the planning for summer youth programs is done through the department of religious education of the United Society. You can help to support the summer conference movement through a United Society gift annuity agreement.

Black Star

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| 45 to 49 years—3½% | 70 to 74 years—6% |
| 50 to 54 years—4% | 75 to 79 years—6½% |
| 55 to 59 years—4½% | 80 years up— 7% |

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Unkempt child in Indian village

# *Children's Day*

# Sunday, June 2

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